

# MADNESS OF WAR

BY HAROLD S. BREWSTER



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M A D N E S S   O F   W A R





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# Madness of War

By HAROLD S. BREWSTER



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TO

THE RT. REV. LOUIS CHILDS SANFORD, D.D.

BISHOP OF SAN JOAQUIN

WITH GREAT RESPECT

AND CORDIAL AFFECTION





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## FOREWORD

WILL YOU INTO WHOSE hands these pages may come please try to be the "Gentle Reader" of antique tradition? You cannot, as will be amply proved herein, ever really understand anything without a gentle spirit: and certainly, without that spirit, no one could hope to understand the world's first Gentleman—the Prince of Peace.

His teaching is the whole subject of this book. The principles discussed in it could never have originated in the writer's mind; and all that he has done is to give a few obvious reasons for considering the peace teaching of Jesus profoundly true and absolutely wise.

That teaching, let it be granted, may be

misinterpreted here even though the English Bible translates it accurately into simple words of one or two syllables. But, even if it be misinterpreted, you cannot discover the fact unless you approach the discussion calmly. As will be indicated presently, the best minds which have given themselves to the subject, whether they accept the teaching or reject it, agree that Jesus did teach non-resistance. Their application of this teaching to their own lives is an entirely separate consideration from this fact. What the writer would do under certain provocative circumstances conjured up by an excited imagination is of no importance whatever. Even though in some conceivable conditions he might not act on the teaching of Jesus, that would not, in the slightest degree, affect the truth of that teaching.

Neither any acquaintance of mine nor I have ever seen a ruffian attack his wife: and

there are grounds for believing that ruffians try to avoid publicity when they do such things. The only dangerously violent persons that I have ever seen, outside of an insane asylum, were intoxicated — either through alcohol or the glandular excretions which always accompany anger. In meeting such cases gentle persuasion has often proved a very effective method.

More irrelevant still are excited questions about the treatment of animals. There is every indication that Jesus was not a vegetarian; and we have no reason for thinking that he would disapprove of vaccines and serums. There does not seem to be any real Christian motive justifying those whom Mr. Chesterton describes as obliged, when walking in the woods, to suppress their sneezes for fear of awaking the birds.

For there is nothing silly in the doctrine of Christ. It does not deal with trivial the-

oretical questions, but with the actual issues of life and death. Those who are practically interested in protecting women and children must throw their energies into the promulgation of Christian peace. War is the supreme home-wrecker and child-abuser. There are no other ruffians comparable in villainy to the profiteering war promoters and the diplomats who work their will.

Upon issues like these the book in hand would turn a little of the light of Christ. You may be absolutely certain that all willful avoidance of this light is on the part of those who prefer darkness because their deeds are evil.

M A D N E S S   O F   W A R





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# M A D N E S S     O F     W A R

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## *Chapter One*

### INTRODUCTORY

A DISTINGUISHING FEATURE of the Christianity of our time is its increasing tendency to take Christ seriously. It is strange that acceptance of the real doctrines of Jesus should distinguish his professing followers in this age from those of other ages: nevertheless it is probably true that since the time of his immediate disciples, there have never been so many persons in the world who really accepted the teaching of Jesus Christ as there are to-day.

Even yet there are none too many Christians of this kind; and among these, several who seem to catch fleeting visions of genuine

Christianity are little more than lukewarm. The great majority of those who call themselves Christians still look with something like contempt upon the teaching which this book will show to be basic in the scheme of Jesus.

The conservative Christian will say that this assertion applies only in the case of the liberal: and yet it is very probable that the liberal Christian is more influenced by the actual words of Jesus than is the conservative. As far as the ultraconservative is concerned, this is not at all strange: for when one believes that every syllable of Scripture is the inerrant utterance of God Himself, the words of the Psalmist—"Blessed be the Lord, my strength, who teaches my hands to war and my fingers to fight" have the same value as the words of the Master, "He that takes the sword shall perish by the sword."

How any mind can hold such an attitude

is a question for the psychologist; but whatever the explanation may be, the fact remains that it has been the attitude of most Christians in all ages. Thus it has come about that by making Hebrew ideas which Jesus cast away of like importance with his own eternal gospel, conservative Christians have not shown forth in their lives, with any fullness, the doctrine of Christ. They have been perfectly at home with hierarchies, social distinctions, race prejudices, Mammon-service, heresy persecution, cruel punishment, war, and many other evils which Jesus implicitly or expressly condemned.

It is quite obvious, then, that the vast majority of those conservative believers who have called him Lord of Lords and King of Kings have not actually bowed to his authority. In the prosecution of the great war they were even more enthusiastic than

were those Christians who do not consider themselves conservative.

But the liberal Christians were enthusiastic enough. They sincerely though wrongly argued that Jesus was not a thoroughgoing pacifist. On general principles it was well enough to "resist not evil" and to say that those who take the sword shall perish by the sword, but in this concrete case general principles were not supposed to hold. Actual conditions seemed to them to demand this war; and they entered heartily into the war spirit even encouraging (consciously or unconsciously) the unchristian misunderstanding and the antichristian hatred which war never fails to arouse.

If English-speaking Christians had followed the German style and put their hatred into a hymn, it would have had some such familiar sound as—"Remember the Germans and Austrians, O Lord, how in the days of



Democracy they said; 'Down with it, down with it, even to the ground.' O daughter of Prussia, wasted with misery: yea, happy shall he be that rewardeth thee as thou wouldest serve us."

We might not have added anything about the blessedness of him who would take our enemies' little ones and dash them against the stones. Many of us, however, encouraged the process of cutting off the food supply of those babes and riddling their little bodies with tubercular bacilli.

Now if at this point anyone grows impatient and says that this is going too far since blockades and the cutting off of food supplies are necessities of war-making, the writer must reply that it is not going too far; but he willingly admits that such horrors are essentially necessary to prosecuting war. If such a reader will perform the difficult task of retaining his patience and pursuing these

pages to the end he may find errors of various types but he will not find the supreme blunder of a denial that war is ever anything else but war. On the contrary, he will find an almost tedious insistence that war must, in every case, be war.

This fact, by the way, makes it inevitable that the spirit of the ancient Hebrew hymn of hate should have been accepted as necessary by the general run of conservative and liberal Christians who acknowledged in common the authoritative supremacy of Jesus. The conservative tended to take shelter in outworn Old Testament ideas; the liberal, under the justifiable feeling that we can never be certain of the exact form of the sayings of Jesus, concluded that if we could get a full account of what he said we should find inevitably that one so wise as he must have thought just as we think.

But the extreme liberal is more logical.

Professor Kirsopp Lake, who deservedly holds a preëminent position among liberal Bible scholars, maintains that we cannot accept the literal teaching of Jesus. In his preface to *Painted Windows* he says:—"The *coup de grâce* to the belief that Jesus must be followed literally was administered by official sermons during the war. This does not mean that men and women within and without the Church do not admire the teaching of Jesus and regard him as the best teacher whom they know. But they are not willing to accept all his teaching. They have been forced to admit that it is sometimes right to resist evil by force; they doubt whether he is to appear as the Judge of the living and the dead; they accept much of his teaching and try to follow it because they believe that it is true but they do not believe it is true because it is his teaching. It is therefore impossible to-day for educated men, even

among those who most sincerely adopt it, to settle a moral argument by an appeal to the teaching of Jesus."

The utter fatuity of the first sentence of this quotation should not blind us to the importance of the rest of it. Certainly it is hilariously absurd for a scholar of the first rank to write as if official war sermons could administer a *coup de grace* to anything; but that ridiculous slip does not destroy the quality of the great mind which made it. For whether we like the fact or not (and I, for one, do not), it is true that in our time an appeal to the teaching of Jesus does not settle a moral argument even for a great many educated men who consider themselves Christian.

Although admiring the candor of these men whose learning is so infinitely superior to his own, the writer has not felt himself forced to accept their point of view. It is only fair for him to confess that he accepts

at their face value all the moral judgments of Jesus, in so far as he can be assured of what they are. Even the official war sermons have not convinced him that Jesus is in error in a single one of his rules for, or principles of, individual and social human conduct. That is the basis upon which this little book rests.

And yet it does not intend to be dogmatic in the matter. No one who really believes in the authority of Jesus is afraid to have the teaching of Jesus placed under the most searching scrutiny. Therefore, the book does not content itself with merely enunciating the peace doctrine of Christ; but having shown what that doctrine is, it goes on to indicate that, though wholly out of accord with the average human reason, the peace idea of the Master conforms to a superior reasonableness which, to say the least, exalts the mind of Jesus to an extremely high place.

## *Chapter Two*

### DID CHRIST TEACH WAR?

AT THE TIME OF THE great war there was an earnest effort on the part of many Christian preachers to prove that Jesus did not teach thoroughgoing pacifism. The effort does not appeal to an advanced liberal like Kirsopp Lake; for, in his words quoted in the first chapter, he takes it for granted that the Master taught that it is never right to resist evil by force. This painstaking, unbiased scholar, than whom few are better equipped to judge in the matter, finds pacifism clearly taught in the oldest and most certainly genuine words ascribed to Jesus. But those Christian leaders who did not like to feel with Professor Lake that Jesus' teaching was not necessarily practicable to-day,

searched as diligently for death in the New Testament as the faithful are supposed to search there for life. Two points seemed to give them encouragement. They found a word of Jesus and they found a deed of Jesus which appeared to align him on the side of brute force.

The word was this:—"Think not that I came to cast peace upon the earth. I came not to cast peace, but a sword."

Surely, according to the old proof text system, here is all that the most ardent militarist can desire. If we take the words literally, just as they stand in the King James version, Jesus was no lily-livered pacifist. They sound like the words of one who believed that war develops moral character. Only a fighting man would want to bring a sword upon earth.

But for most of those who admire Jesus the words, taken in this sense, prove too much. Those professing Christians who may



be enamored of any special war are not enamored of all war. They do not want to feel that Christ came with the deliberate purpose of making men kill one another and of cruelly disrupting families.

Nor would the Greek, even taken literally, demand this interpretation. The expression does not have to be taken as one of purpose; it may just as well be considered as one of result. The unfortunate conditions which Jesus predicted did actually result from his coming. The most literally minded person need find no moral difficulty here.

But, no matter whether the expression be of purpose or of result, it is one of those paradoxes which Jesus, in common with all who have agile minds, seemed to like. The Prince of Peace cast a sword upon earth; his gospel of love disrupted families. Disruption was inherent in his coming. Precisely because of his gospel of peace, he must tear



men asunder. For the war motive, as we shall note at length farther on, is one of the most tenacious and deep-rooted motives in the human heart, and vast upheavals among men must occur when that motive is being removed.

The average Christian who favors any particular war, then, finds no real support in this isolated passage. He does not want to picture Jesus Christ as one who fosters brutality. He merely desires sanction for that occasional use of brute force which the conditions of the world seem to make necessary.

Therefore, he emphasizes out of all due proportion the one and only reported deed of Jesus which seems to him to have been a direct resort to physical violence. He makes the casting of the money changers out of the Temple the sure refuge of his belligerent Christianity. Thus the whip of small cords

or rushes—mentioned only in the Fourth Gospel, but inherently a probable detail—is made to take its place beside the Cross of Calvary, an inconsistency which, as will presently appear, is as preposterous as could well be imagined.

But in considering this incident we ought to try to discover just what the function of the whip was. Was it used as a policeman's weapon or as a prophet's symbol? For unless Jesus was deliberately starting a riot—a theory incompatible with the rest of the Synoptic story of the Passion, to say nothing of its intrinsic absurdity—we must think of the Temple cleansing either as police activity or as prophetic teaching.

To think of Jesus in police capacity is, obviously, blasphemous; the other possible construction to put upon the driving out of the Mammon servers from the holy Temple is that it was a prophetic action carrying out

the method and the spirit of all the greater Hebrew prophets. Into this interpretation the whip fits perfectly. It serves, like the yoke of Jeremiah or the scant clothing of Isaiah, as a symbol: and to any one slightly acquainted with the mood of Oriental symbolism it is a commonplace that an illustrative symbol is never put to actual use.

Thus this word of Jesus and this deed of Jesus do not contradict the rest of his teaching, which is unmistakably clear in its undiluted pacifism. One classic passage would, even if it stood alone, be enough to establish this contention:—

+“Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: but I say unto you, That ye resist not evil: but whosoever shall smite thee on the right cheek, turn to him the other also.

“And if any man will sue thee at the law,

and take away thy coat, let him have thy cloke also.

"And whosoever shall compel thee to go a mile, go with him twain. . . .

"Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you."

This passage, no doubt, contains the simplest form of Christ's doctrine of peace. It is so clear, in these words, that it cannot be misunderstood by any person of the slightest intelligence.

But even if the doctrine were not given so explicitly as we have it here, and we had no other words of Jesus to the same effect, we would be compelled to infer it from that part of the Master's teaching which is the vital

center of it all. For, needless to say, the heart of all Christian teaching is the doctrine of love. Whatever difficulties there may be in interpreting the New Testament in many points, there is no possibility for any honest mind's going astray in this case. All the various New Testament points of view—the Synoptic, the Pauline, the Johannine, and the others—are always conscious of the doctrine of love as central.

But the words of Jesus in this connection have a clearness and lucidity which are distinctive. In them we find an unchanging demand that we love all men without exception—neighbor and enemy, Jew and Samaritan, without respect of persons and without reference to race, creed, color, or locality.

Such a love requires two very difficult and, as a later chapter will show, unnatural virtues in those who attain it. Because he expects of his followers unlimited love, Jesus has to

insist upon a self-abasement so thoroughgoing that it even sets aside distinctions in title such as rabbi, father, master; as well as distinctions in dress; he likewise insists upon a spirit of forgiveness so inclusive that it covers all that one's worst enemy could possibly do to him.

Self-abasement, surely, is of the very essence of love; the old distinction that passion sacrifices its object to itself while love sacrifices itself to its object is very much in point here. For peace is primarily a condition of the soul, and release from passion is prerequisite to that condition; passion, in the ordinary sense, being a belittling exaltation of self.

"He that exalteth himself shall be abased, and he that abaseth himself shall be exalted" is, therefore, a foundation principle of Christian teaching. It is one of those spiritual laws pervading all human life, individual or

social, which Jesus so unerringly formulated. Throughout mankind, from the boy with the chip on his shoulder to the populace throbbing with the national megalomania of yellow journalism, there is a yearning for self-exaltation by winning contests of physical force. Furthermore, the history of the entire world, from as far back as we can learn anything about it until this day, is a record of great nations and empires which have exalted themselves through military glory and have perished in the abasement of all those who take the sword.

A later chapter will discuss how and why this militant self-exaltation is inherent in the nature of the world. This chapter merely tries to show that the gospel of Christ has no room for it. In that gospel self-abasement is primary and fundamental.

But real self-abasement demands complete forgiveness of our enemies and of all who

have wronged us in any way. There is no point upon which Jesus is more explicit than upon this. One of the few petitions of the Lord's Prayer is: "Forgive us our debts as we forgive our debtors"; and the only comment on the prayer in the Sermon on the Mount is: "For if ye forgive men their trespasses, your heavenly Father will also forgive you. But if ye forgive not men their trespasses, neither will your Father forgive your trespasses."

There can be no exception, no point beyond which Christian forgiveness is not expected to extend, no stopping at seven forgivenesses or at seventy times seven. "Love your enemies, do good to them which hate you, bless them that curse you, and pray for them which despitefully use you."

The reaction of nominal Christians to these words is out of place here. It will be taken up further on. This is simply a reminder



that Jesus is unmistakably lucid in the matter. He made it clear that he believed the divine nature, to which he would have us all conform, to be opposed to the use of physical force in bringing about moral results. He called attention to the obvious fact that our heavenly Father sheds His sunshine and rain upon the evil and the good indifferently. He also illustrated the same truth in the most beautiful story ever told, that of the father who, when his sinful, wayward son "was yet a great way off, ran and fell on his neck and kissed him."

The words of Jesus, therefore, seem to allow of no other interpretation than that of peace at any price, pacifism such as all militarists and jingoes wrathfully despise. He teaches, so that he who runs may read, an all-comprehending love which necessitates absolute self-abasement and forgiveness of every conceivable wrong.

But even more impressive than the teaching of his words as to peace is the lesson of his life. In him doctrine and life are inseparable. The earthly life of Jesus was dedicated to, lived out in, and gloriously sacrificed for the uncompromising peace which was a large part of the burden of his preaching.

Therefore, the author of the First Gospel, dubious as is the application of many of his Old Testament quotations, rings absolutely true when he finds in Christ a fulfillment of the saying in Isaiah 42: "He shall not strive, nor lift up, nor cause anyone to hear his voice in the streets. A bruised reed he shall not break, and the smoking flax (dimly burning wick) he shall not quench."

Into the spirit of these words Jesus seems to have thrown his whole life; and the fact is very impressive whatever our theological or Christological views may be. The eternal, very God does actually have all the humility

which His incarnation in Jesus of Nazareth would have necessitated, and on this basis of the ancient creeds, God incarnate is certainly Peace incarnate. It is of the very essence of everlasting peace that the King of Kings should exchange His throne for the rude manger of the nativity; that the owner and sole possessor of the universe should work for wages as a laborer; that the supreme dictator of all the ways of life should not force but patiently urge men into the right course; and that the source and giver of all true law should hang, a condemned criminal, on the Cross.

But whatever our theory about Jesus, we find in him that complete humility which is essential to the spirit of peace. This fact might not be apparent at first glance because everywhere he assumes thoroughgoing moral authority. He has what would seem to the Scribes and Pharisees the unspeakable audac-

ity to try to expunge from the Old Testament law, on his own initiative, rules like that of an eye for an eye or a tooth for a tooth. He does not hesitate to claim for his gospel an importance so exclusive that even one's family obligations must be considered secondary to it. The very fact of his assumption of supreme importance, nevertheless, makes it all the more impressive that he lived out his doctrine of humility to the full. Although there is nowhere a suggestion that he did not feel that he spoke with ultimate finality, he expresses this finality with such mildness that sometimes little children are held in his lap while he speaks. Authoritatively he tells men what they must do to be saved, but he never tries to force them into salvation.

It is this rejection of force that makes the eternal distinction between his realm of truth and righteousness and the kingdoms of this world. Whatever the historical status of the

Fourth Gospel may be, certainly its account of Christ before Pilate gives the actual feeling of the Master when he is reported to have said: "My kingdom is not of this world; if my kingdom were of this world, then would my servants fight." This statement is the crux of the gospel story. Jesus deliberately rejected the appeal to arms. He wanted his actions to show as clearly as did his words that under no circumstances is war ever a justifiable undertaking. If there were ever a justification for war, assuredly the cause of Jesus had it. Indeed, if there be such a thing as a righteous war, Jesus sinned above measure in refusing to fight. The Jewish people had the right to self-determination; and the Roman state had no vestige of a right to grind Judea under its iron heel.

We must face the matter squarely. A belligerent patriotism is either right or wrong. If it is right, Jesus was wrong in repudiating

belligerency. It will not do, in this connection, to inject the question of the wisdom of our Lord's policy as was so often done at the time of the great war by Christians trying to evade the issue of their Master's strict teaching. It is wholly out of the question to expect Jesus to be governed by expediency where righteousness is involved. It was obviously not expedient for the Belgians to resist the German onrush in 1914; but Belgian patriots considered it the only right course.

Jesus, however, unequivocally rejected the course of militancy, and all the records that we have of his Passion week converge to bring out this truth most emphatically. The writer is well aware that any story in the gospels might be questioned by some scholar; but the entire story of the Passion would have to be thrown out before the central motive of peace could be eliminated.

Even the Temple cleansing, as has been pointed out, teaches the doctrine of peace. In the paradoxical manner to which he was prone Jesus illustrated the divine power with the symbol of human force—the whip of small cords. As we shall note presently, human force and divine power are absolutely and fundamentally different in character; but the Master uses the one to suggest the other; and the symbolism carried to its full meaning is that of divine, spiritual power overturning human, materialistic acquisitiveness, that quality in men which, as a later chapter will maintain, is one of the most effective incentives to war. On any other basis the story has no consistency with the rest of the record, for, one after another, the incidents of his last week reiterate our Lord's peace gospel in a way that would be monotonous if each incident were not of such striking interest.



First there is the triumphal entry when Jesus deliberately claims the kingship of Israel by fulfilling Zechariah 9:9; and receives the acclamations of his people as their sovereign. He does not come on a blooded charger, surrounded by an armed guard, but on the humblest of all beasts of burden—the little burro whose services to men in hill countries have been marvelously constructive and unassociated with the devastation of war. The ass is not a weak, timid animal, but is exasperatingly rigid of purpose, and yet so gentle that children can play in safety near its hoofs. No living thing could better symbolize the bringing of salvation by One whose supernatural wisdom had discovered that the meek shall inherit the earth.

But we do not have to depend upon symbolism, clear and obvious though it be in this case; for we are told that in this same week Jesus was definitely questioned in regard to



his attitude toward resistance to Rome and that he stood out against such resistance. A lawyer, with hypocritical suavity, asked him what was intended to be a hopelessly embarrassing question as to whether it was right to pay taxes to Cæsar.

A definite answer was certain to make him lose favor either with his zealously patriotic countrymen or with the Imperial Roman power: and he elected to offend not one party, but both. He had to stand by the whole tenor of his teaching and oppose resistance to Rome; but, in the same breath with which he did so, he committed *lèse majesté* against the Roman Emperor. He might have used the first part of his reply, "Render unto Cæsar the things which are Cæsar's," as a means of securing favor with the Romans, but he did not want that favor and with infinite courage he used this impressive moment to condemn the blasphemous practice of

the Cæsars in setting themselves up as gods and having temples built wherein they were to be worshiped as such. This was his reference when he finished his answer with the words, "And unto God the things which are God's."

Here, then, there is no element of cringing cowardice. That temporizing, hesitant waiting for a more propitious time in which to declare for his country's right, unthinkable in any burning patriot and shocking beyond measure in Jesus Christ, is not in the picture. He who openly defied the religious arrogance of the Cæsars was not burdened with timidity, and if he had believed in resistance he would not have said, "Render unto Cæsar the things which are Cæsar's"; he would have said, "Give me liberty or give me death."

Thus he leaves no chance for misunderstanding. He teaches that it is not right to fight even in a good cause. He stands on

the fundamental ethical principle of the error in doing evil that good may come. "A corrupt tree cannot bring forth good fruit."

This point is brought out fully in the much misunderstood story of Peter's denial. That story would naturally fall in here; but its implications are sufficiently important to make it advisable to devote the whole of the next chapter to them.

Therefore, we pass over Peter's denial for the present and turn directly to the most emphatic of all peace teachings, the Cross itself. Not that we can measure the length and the breadth and the depth and the height of the spiritual meaning of the Cross—we think here only of the life teaching of him who hung thereon. At the very focus of his life's meaning, we see him living out to the full all the implications, personal and social, of the amazingly unnatural principle which he taught. With all the best reasons

that men know for resistance he deliberately chose the way of the Cross. He knew that he who handles pitch must be defiled with pitch, that evil can not be lessened by adding more evil, that material force cannot produce spiritual power, and that the only possible outcome of war is more war.

As will be noted at length in a later chapter the fighting instinct is one of the most deep-seated and abiding qualities of all animate creatures on earth. It is as human as breathing and feeding; it is as natural as water, sunlight or protoplasm; but it can have no place in the heart of a God whose very name is Love.

Jesus may have been mistaken in thinking that such a God exists; but the fact is that he did think so. He offered up his life on the strength of that thought; and to those who believe in him this offering marks the central point in human history. There the

divine method of love and the human method of physical force; essentially at cross-purposes, meet on an actual Cross.

The meaning could not be more plain. The gospel begins with an assertion that mankind must be changed to be saved, that to bring the living Kingdom of God into this dying world there must be repentance, which is, by derivation, such a spiritual revolution that all the natural human instincts are converted into the utterly contrary divine ways. Human nature must become *thwarted* by the divine. Man's nature, which as the following pages attempt to prove, is hopelessly cruel and bloodthirsty, must be transfixed by God's spirit, which Jesus tells us is one of unfailing and uncompromising peace.

## *Chapter Three*

### DOING EVIL THAT GOOD MAY RESULT

IT HAS EVER BEEN A congenial homiletical pastime to take a fling at St. Peter, and at the time of the Great War a Presbyterian minister attained considerable renown by an article in the *Atlantic Monthly* which roundly abused this much misunderstood apostle. The theme of the article was the threadbare one of Peter standing before the fire, warming himself—seeking his own selfish comfort when he should have been doing whatever the preacher may think ought to be done.

In this case the preacher wanted vigorous Christian leadership in prosecuting the war. Peter, of course, did not meet the situation

as it should have been met: he ought to have been up and doing. What we needed—my memory is a little vague: perhaps the article may have been—was robust Christian influence, guiding the followers of Jesus into effective war activities.

Now, from his own point of view, the writer of that article was extremely unappreciative of Peter. If I were going to urge Christian leadership in war I would take the apostle as a model, not as a horrible example. I would not begrudge him a little warmth, for if you or I had been in his position at this time colder chills than he was capable of feeling would have run up and down our backs. What he was doing took unlimited courage: he was very likely there to strike a blow, if possible, for Jesus—to help him in any way that he could. There is nothing in the story to suggest that he did not come to this perilous place of his



own accord; and there is everything to indicate that he did not slink in the rear. He stood up in front by the fire.

He was trying to work out the impossible problem of Christian leadership in a fight. He did what all Christians have to do when they take up war. He began to do wrong energetically. He cursed vigorously and he lied emphatically. The cursing itself may have been in the nature of lying. Certainly any one who knew the first thing about Jesus knew that his disciples did not curse or swear; and it is not at all impossible that Peter swore in the spirit of what later came to be called camouflage. He actually chose the best way of acting as if he had not been one of Jesus' company.

But in any event it is fitting that he did curse and swear, because swearing seems to be an important part of the soldier's technique. When Mr. Shaw in his soldier play,

*St. Joan*, has the English soldiers frequently referred to as "goddams," he is merely illustrating a general condition of the military mind. *What Price Glory*, another war play, and one that is admittedly photographic and phonographic in the realism of its treatment of army life, profane as it is, had to be expurgated before it was put on the stage. Soldiers, whether West Point graduates or men who enter the army because they cannot do anything else, are likely to be senselessly profane.

This comes about not of necessity, but through their own choice. Lying, however, is absolutely necessary to war. It will be helpful later to enlarge upon the subject of the basic immoralities of the war morale; but right here Peter's denial reminds us that large-scale deception—the building up of a mighty fabric of unholy lies—is one of the first requisites of militarism. We have surely

learned from the Great War that two types of dishonest activity are of the foremost military importance: we must have the censor to suppress truth and we must have the propagandist to spread lies.

So when Peter's fighting chance depended upon immorality he swore like a trooper and he lied like a war office. He did evil that good might result. His sin was small, to be sure, compared with the essential evils of war; nevertheless, he acted on the principle that the end justifies the means.

Theoretically all righteous men consider this a wrong principle. The supposition—probably based on fact—that Jesuits teach that it is right to do wrong, within certain limits, in order to accomplish good has caused other moralists to condemn them severely. In actual practice, however, the average man, whatever his ethical theory, is inclined to hold to a morality that com-

promises with wrong. Peter, then, was acting very humanly. He had a great, righteous end in view, and what normal man would hesitate, under these circumstances, to practice a little deception?

But the whole cause of Jesus depends upon its unsmirched whiteness. Its exclusive aim is to convert—to change completely that erring human nature which forever expects the impossible result of overcoming evil with evil. This is the whole point of whatever actuality there may be in the Temptation story. The Temptation itself seems to have been to bring in the Kingdom by compromising with human weakness, to do a little insignificant wrong that untold good might come. “You may have your Kingdom,” says the father of lies, “if you will bow down and worship me.” Think of the coming of the Kingdom, that is to say, not of the way in which it is to come.

This Satanic principle had so appealed to Peter, some time before the denial, that Jesus had had to rebuke him on this account. It was after the confession at Cæsarea Philippi, so the first two gospels say, and Jesus had foretold his Passion. The apostle had expressed an earnest hope that the Master would evade this necessary course: but Jesus vehemently protested with the significant words: "Get thee behind me, *Satan*; thou art a stumblingblock to me: for thou mindest not the things of God but the things of men."

If Peter, at this time, grasped the meaning of these words, he did not let it sink into his heart. For here, at the time of the arrest of Jesus, the apostle is again trying to force a deviation from the right way. Now the lesson is burned into his mind. He reads in the lovingly reproachful face of his Master that, though He himself would gladly be relieved if it could be accomplished rightly,

God's will can be done only in God's way; that life's greatest principles are not to be relegated to the realm of imaginary ideals, but are rather to be put into immediate practice in life's actual difficulties. Then occurred one of the finest incidents in the entire life of this robust, vigorous, roughly masculine saint. He went out and wept like a tender woman.

He now began to understand what had puzzled and probably irritated him earlier—that inference which Jesus' words had made it necessary for him to draw, that he was not yet converted. He had lived with Jesus; he had drunk in his words as those of eternal life; and yet Jesus had said, "When thou art converted, strengthen thy brethren."

The next chapter will indicate why conversion is necessary. It will maintain that the war spirit which Peter found it so hard to overcome is the common inheritance of all

and is practically as deep-seated an instinct in us as are hunger and thirst. It will, therefore, have little patience with theories about wars to end war or with the flippancy which thinks that war will be outgrown naturally.



## *Chapter Four*

### SOME BASIC HUMAN MOTIVES

NO SUBJECT HAS GIVEN the bland optimist greater scope for his flightiness than has the prevention of war. One would think that the awfulness of this question of war would tend to sober the gaudiest type of imagination, but there is no topic upon which cheerful vapidness runs more wild.

For example, we have that shopworn nonsense as to preparedness for war being a means of its prevention. This is the most common of all the military fallacies. Thus in many high schools, boys utterly innocent of the rudiments of psychology are encouraged by teachers who ought to know better, to argue that preparedness is no more of an

incentive to war than that the locking of house doors is an incentive to burglary. Even if this argument were a true analogy, it could still be answered that the larger proportion of burglaries are committed in houses that are locked when the burglar arrives. But the argument does not have even the weak support of analogy, for it completely ignores the element of psychological suggestion, one of the strongest forces that can be brought to bear upon the individual or collective mind.

But when one takes this decisive factor of suggestion into account he realizes, what any pioneer in a new country will tell him, that the "gun-toter" is always the gun-user; likewise no serious student of history can fail to realize that the gun-toting nation is always the gun-using nation. It is psychologically impossible to train a great body of men for fighting without having them, consciously

or unconsciously, itching for a fight. Only the most tenuous of hair-splitting could separate preparedness from militarism, and military preparedness is psychologically impossible without militancy. The principle is so obvious that imperialistic Britain has disarmed its police.

To this psychological force is joined a biological impetus toward war which is even more powerful and which will be considered a little farther on. The psychological factor is, nevertheless, sufficient of itself to make any talk of military preparedness as a way to peace the veriest nonsense. All military and naval experts are perfectly conscious that the line between defensive and offensive warfare can never be accurately drawn; that vigorous offense is generally upheld by those guilty of it as necessary to defense. Military preparedness for peace is as much a contra-

diction in terms as the ancient jokes of the countryside concerning the circular square and white lampblack.

But there is another illusion about war, suggested in the previous chapter, which is far more ancient than is this preparedness illusion. It likewise is a contradiction in terms, the notion of a war to end war. War will end war when filth destroys disease; when superstition conquers ignorance; or when thistles grow figs.

And yet this absurdity seems ineradicable from the human mind. We find a suggestion of it in the old ballad of Chevy Chase, the late version of which preserves the intention of the original when it says:

“God save our king and bless this land  
With plenty joy and peace:  
And grant henceforth that foul debate  
Twixt noblemen may cease.”

Undoubtedly even in those days many really believed that the horror of mortal conflict had taught its obvious lesson to all concerned. This little war was going to end war.

This was not the beginning of the idea nor was it the end of it. It was never more confidently predicted by leading thinkers that a war would end war than it was during the time of the resistance to Napoleon. We find in the propagandist literature of those days assertions, resembling nothing else so much as grinning skulls, setting forth the atrociously cruel tantalization that now at last the passions of men are destroying themselves, and that the seed of blood lust is straightway going to blossom into peace. But no such assertions in times like those signify anything more than the flesh weariness of the drunkard or the libertine at the end of a debauch. With physical recuperation there will inevitably be a zealous return to lust.

For the main point in regard to war, although we all so readily forget it, is that the war spirit is one of the most deeply imbedded and essential elements in normal human nature. The conventional opening for an address on preparedness, "Nobody wants war," is never true except in the most superficial sense. How superficial it is we realize at once when we consider what would happen if a weaker nation, having large undeveloped oil reserves, should perpetrate a glaring insult upon our country. The great press bureaus would flood the newspaper offices of the land with stories of the occurrence, the editorial marksmen of the metropolitan daily sheets would receive from their commanders the order to fire, the popular blood would begin to boil, and there would be no question as to whether anybody wanted war. It is more nearly true that almost everybody wants war. The war lust may often be dormant, but it is

always thoroughly alive. As the propagandists know so well, it is the livest part of our instinctive energy.

This truth becomes obvious the moment we contrast the unbridled enthusiasm with which the general public enters into war activities and the comparative apathy with which it undertakes constructive effort for human betterment. War is carried on in a popular frenzy; undertakings for the general welfare are not. Vast throngs of men and women do not shout themselves hoarse in the campaign to build up the general resistance to tuberculosis; the public could not be influenced, even by the unfair methods of war psychology, to buy quantities of bonds in the interest of honest, graftless government; hordes of men do not volunteer to sacrifice themselves completely in the cause of peace. Incontestably war enthusiasm has been the



most rousing enthusiasm that mankind, as a whole, has ever felt.

To understand how true this is one has but to remember the reaction of the great majority of the populace to prize fighting. The man on the street is not eager to pay a tremendous price to hear an eloquent lecturer, to enjoy a finished musician, or to see a polished actor; but he will pay lavishly to see a notorious fighter in action. There is not a city in our so-called civilization which could not, at any time, crowd its largest assembly hall with men and women, in moderate circumstances, willing to pay thirty or forty dollars a seat to see a world's champion fight a capable opponent.

This sinister element in our common life is well known to the moving-picture makers. The matter must come up in a later chapter in another extremely interesting connection, but we should note here that a moving-pic-

ture film without a fight is as rare a phenomenon as is a production of *Hamlet* without its leading character. There are other important considerations in the case, but it is obvious that the picture producers know that their average patron—and that means almost everybody—loves a fight.

Now there can be no such widespread tendency in human nature without a deep-lying scientific cause; and here the cause lies so deep that it reaches to the very roots of animal life upon earth. Ordinarily one should hesitate in dealing with biological origins. The popularly accepted cave man may not have much more connection with reality than does the popularly invoked bogey man, but in this case we are dealing with the most certain results of scientific investigation. There can be no more self-evident biological truth than that the primary impulse of every living creature is to secure its nourishment,

and that out of this original impulse necessarily arises the next most insistent instinct of the living being, the urge to reproduce itself. But both these fundamental motives of life development, practically from the beginning of things, have demanded and depended upon the fighting spirit. Pugnacity begins with biological life and comes up to man in a double strand of inheritance, strengthened by all the untold ages that have gone to producing the human physique.

Even Mr. Bryan could not have denied that all life is a bitter fight, merciless in its operation. He could not have marked off a square yard of any fertile ground without marking off a battle-field in which bacteria, grasses, weeds, worms, insects, reptiles, and mammals are all in a life-and-death struggle for the nourishment therein contained, destroying and devouring each other in response to the strongest instinct of their physical being.

Nature, indeed, is "red in tooth and claw"; it is shot through from end to end with the fighting urge.

This very natural impulse shares with the two other primordial instincts from which it is derived the tendency to run over into complete wantonness. Just as there is a low satisfaction in gourmandizing apart from eating as a means of nourishment, and just as there is a depraved delight in lewdness apart from the reproductive process, so there is an especially unholy joy in fighting for the love of a fight. The bully and the jingo are devotees of a most insistent lust.

Here we are on the brink of the abyss of human foulness. He who will may wallow in the scientific details of human depravity and he will find volumes of incontestable evidence to the effect that sexual perversion and lustful cruelty are closely akin to each

other. The one is frequently discovered in connection with the other.

The moving pictures, for example, play up as they do nothing else the sex lust and the blood lust, almost all of them containing an attempt at rape and a rousing fight. Again the point is perfectly illustrated by the often noted fact of the fascination which a man in uniform exerts upon an adolescent girl. But the most ghastly instances of the principle are the unspeakable enormities of sadism and masochism which are far more common occurrences than Queen Victoria might have imagined.

It is beside the mark to say that these manifestations are abnormal, for they are not unnatural in the sense of being contrary to nature. They are but the excess of very natural tendencies—so natural that every war machine takes them for granted. The blood lust is deliberately aroused by propaganda,

and the pornerastic lust is assumed to be unavoidable. To ignore the latter fact is maudlin. It is true that in the United States army the soldiers are earnestly advised to keep their bodies pure; but it is also true that they are peremptorily commanded, under disciplinary penalties for disobedience, what to do if they do not restrain their sexual appetites. The assumed glory of war should never be allowed to make us forget its slime.

Vastly more might be said on the same point and there is no end to the nasty details which could be given. The only purpose here in mentioning the matter at all is to emphasize the fact that the war lust is distinctly a part of that mass of human failings which the Anglican Catechism, with unconscious scientific accuracy, calls "all the sinful lusts of the flesh." The fact was fully comprehended by the author of the General Epistle of James who, without an inkling

of natural science, stands on biologically unassailable ground when he asks: "Whence come wars and fightings among you? Come they not hence even of your lusts that war in your members?"

This truth must be taken into account carefully if we are to think of peace with any approach to sanity. It is not, as we shall presently remind ourselves, the whole story; it is but the beginning of the story. Thus we cannot understand the question of peace in any degree without realizing that man's nature is not peaceful. We must begin any sound consideration of the subject with the understanding that man's being is suffused and vibrant with the most bloodthirsty pugnacity, and that the bringing of lasting peace to men will necessitate their utter conversion.

This necessity is taken for granted in the New Testament. The message of John the Baptist to his people was that they must re-



pent in order to usher in the Kingdom of Heaven, and the first thing that we hear about the teaching of Jesus is that he began his ministry by taking up the Baptist's theme, "Repent ye, for the Kingdom of Heaven is at hand." The repentance here demanded, let us remember, means in the Greek, a complete revolutionary change in man's nature. It is no mere feeling of regret on account of one's sins; it is a change from liking to loathing of the things of the flesh and a change from indifference or dislike to eager yearning for the things of the spirit. In other words, our human ways must be changed for divine ways. Now, as the preceding pages insist, the most striking difference between the human and the divine lies in the matter of peace. Man is fight-loving; God is absolutely peaceful. Therefore, it is hardly a variation of the first preaching of Jesus and

John to put it: "Be converted in order that you may enter the realm of peace."

Before the Great War perhaps the majority of intelligent people felt that this idea was entirely out of date. They believed that the natural process had converted itself and that the biological, evolutionary principle in the common life was working out into the establishment of righteousness and peace. They felt that at last grapes were to grow on thorns and figs on thistles, that the everlasting, ruthless struggle for existence was wiping itself out of the field of reality.

It must be admitted, moreover, that there was some reason for holding this notion. The converting leaven of the Kingdom of God was acting upon humanity. Dueling had been practically eliminated as a practice among more enlightened peoples. In several countries some of the more vicious barbarities in the punishment of crime had been miti-

gated. There was a very active movement toward international peace which was producing a noble literature and had built a splendid council hall at The Hague. The overoptimistic had much to arouse their false confidence.

Indeed, it is little short of miraculous that the peace movement made such headway as it did make. According to conservative biologists, millions of years have gone into the development of man's combativeness; but less than two thousand years have gone to a halting, fragmentary teaching of Jesus Christ. Yet enough has been accomplished to indicate what a tremendous power there would be in Christianity if that religion were adequately expressed.

It is always easy to confuse temporary calm with permanent peace. A cat purring his contentment as he snuggles into one's lap seems the epitome of peace, and yet the quietest, most contented cat may at any moment

bristle with rage and thrill with all the animal ecstasy of mortal combat. In the same way we less courageous animals who fight in packs, like wolves, may be content in all the quiet arts of peace only to be suddenly plunged into war.

Then man discovers himself. For, as we have already noted, he never elsewhere exerts the effective energy that he exerts in prosecuting war. When that is under way competitive transportation systems are unified; rival manufacturing plants are combined; the various schools are uniformly instructed; the divided churches come together enthusiastically in order to make destructiveness efficient. Hence a paradox, which does not comfort at all while it mocks: the best example that men so far have given of the coöperative spirit in which lies their ultimate salvation has been exerted most effectively toward their own damnation.

For one does not have to be cynical, he needs merely to be ordinarily intelligent, to realize that men, when they are most vigorous, use their affluent resources not, like Jesus, that their fellows may have life more abundantly, but rather that death may abound to them. They teach most thoroughly when they inculcate national suspicion with its military preparedness; they preach most grippingly when they preach hatred; they think most effectively when they work out the problem of dealing death. We boast that in the last century more scientific progress has been made than in all previous history: yet physics reaches its climax in the fighting boat, the fighting plane, and the long-range gun, and chemistry makes its supreme attainments in the high explosive and the poison gas.

Actual facts like these prevent, for an intelligent person, any delusion as to nature working itself into permanent peace. We

cannot escape the knowledge that man lusts for physical conflict. He sings his war songs even more ardently than he sings his love songs; his very hymns to the Prince of Peace are apt to be about Christian soldiers, fighting a good fight, or the Son of God going forth to war. His most thrilling histories deal with battles. His most stirring pictures and novels are full of fight. He tends to pugnacity as the sparks fly upward.

If any one still doubts this fact, one etymological proof should remove every vestige of that doubt. We have a word in common usage, the accepted meaning of which betrays us completely, the word "excite." To excite is to arouse the elemental within us. Although there are many who have been converted into a passion for righteousness and peace, we seldom think of excitement in connection with such passion. We think of excitement more generally as that state to which

the boy is aroused when he glows with yearning to blow out the brains of the villain while reading the cheap novel or viewing the degrading film. Technically there may be ennobling excitements, but the debasing kind are so overwhelmingly common that we have come to use the word almost exclusively in its unpleasant sense. We confine its application to the primary instincts of our nature.

The fighting tendency is, obviously, primary in us all; and it seems best to emphasize this fact before turning, as we do in a later chapter, to the secondary impulses toward war. We must keep this fundamental principle in mind constantly if we are to understand anything of the peace problem or comprehend in the remotest degree the stupendous difficulties in eliminating war.



## *Chapter Five*

### WOMEN OF JERUSALEM

MR. KIPLING WOULD think this a most atrocious book. It considers militarism, in any form, to be utterly sinful; it thinks any idealistic talk of "the white man's burden"—except as it might mean the burden of the loot which the white man takes from the darker peoples—to be largely hypocrisy; and it maintains tenaciously that, in essence, all imperialism is the climax of that animal inheritance which the Fathers called Original Sin.

This chapter, however, will practically accept one of the minor dictums of Mr. Kipling. The writer here has for once the satisfaction of agreeing with that great genius who has given the world so much literary

pleasure; and yet the satisfaction is not very great because the dictum accepted is so unpleasant. It is the comparatively true observation that "the female of the species is more deadly than the male."

This is a rather ugly way of putting the case, and no discussion of the historical and scientific truth expressed in these crude terms would be adequate without some recognition of the indications that the more virulent pugnaciousness of woman is being greatly modified. We should remember, for example, that before the Great War enough American women were singing the doggerel, "I didn't raise my boy to be a soldier," to make some of our leading militants blue in the face. Nor should we forget the annual peace conference of many of the world's leading women.

The way in which this particular institution has been ignored by our newspapers is most irritating. When, soon after the World

War, in a meeting attended by some of the most intellectual and efficient women of the various nations which had been in conflict, a notable French woman who had suffered losses in the war received in loving embrace a splendid German woman who had similarly suffered, we had all the elements of a thrilling news story. This thing was not done in a corner; and the failure of our press bureaus to report the incident in full must be ascribed either to shameful incompetence or to a deliberate effort to suppress the truth. The fact that, a year later, when the conference met in America, the only newspaper reaction to it was a burst of indecent jocularly at the expense of Jane Addams, that noble citizen for whom the real manhood of America feels nothing but proud respect, rather more than justifies the suspicion that the failure to report these peace gatherings of the world's foremost women is not due to incompetence.

This delinquency on the part of our sources of information may have kept us from realizing how hard the best women are striving to bring sanity into this war-mad earth: but no amount of knowledge of this and similar facts should be allowed to make us oblivious to the intensity of the pugnaciousness which is by nature a part of the feminine spirit. When an eminent sociologist writes a book, as one recently has, with the theme that instinctive feminine peacefulness is overcoming instinctive masculine pugnacity, he drifts so far from the biological moorings of modern intelligence as to be hopelessly at sea.

Rudimentary biological principles indicate why this is so. From primordial times the mother's impulse has been to protect her young. There is nothing more violent in nature than the wrath of an aroused mother. It is fitting indeed that the enraged mother

tiger should everywhere and always be taken as the symbol of ferocity.

But there is another biological fact of almost equal importance in our understanding of feminine pugnacity; that is the common practice, in the animal kingdom, for males to fight each other to win possession of a mate. Watching such struggles has ever been one of the intensest thrills of the female animal, firmly intertwined with the most elementary strands of her physiology and psychology. If this phenomenon be not the actual point at which pugnaciousness develops blood lust, at least it has very much to do with the tremendous strength of that lust. How great that strength is we all too readily forget. A thin veneer of civilized restraint easily deceives us as to what is very close beneath the surface.

When, for example, we read of the leading women of decadent Rome reveling in the

filth of the circus, thrilling at the bloodshed in the mortal combat of men and beasts, we incline to amazement; and yet it is a perfectly natural phenomenon, absolutely certain to crop out in times of great lustfulness. Our own decadence has, perhaps, not progressed quite so far in this particular regard: but there is no doubt as to our tendency in that direction. Nothing is more frequently portrayed on the moving-picture screen than is the brutal fight. That is generally the climax—the big thrill to which the little thrills lead up in the “classics of the screen.” Women have never made any effective protest against this type of entertainment. Indeed, there was no appreciable diminution of the number of women who went to see the picture, *Ben Hur*, even after it had been generally reported that men and animals were actually killed in the production of the picture. The request, apparently sent out by

the Humane Society, to boycott the film because of the cruelty practiced in making it seems to have swelled rather than decreased the throngs which attended its showing. It does not appear that the protest even diminished the number of women in those throngs.

But the phenomenon is not restricted to mere pictures. Spain, the fanatical devotee of militarism, still retains in the bull ring a poverty-stricken remnant of the Roman circus. The women of Spain attend and thoroughly enjoy the bull fight. Tourist women, also, many of them from English-speaking countries, are frequently spectators at this expression of human degradation. These remind one of the Americans at Cayetano's circus so well portrayed in Cable's *Posson Jone*. Here the Latin people are pictured as frankly unashamed in their eager anticipation of the coming fight: but the *Americains*, who were



just as eagerly expectant, were "to go home bye and bye, and tell how wicked Sodom is."

Nothing, surely, can be said to excuse the peoples of Spanish extraction in their liking for the bull fight; and their own finest spirits are severe in their condemnation of this national vice. But Spanish blood is not alone in exhibiting this lust. Not long ago the newspapers reported that a bull ring was projected for one of the large cities of France; it is also well known that the most lucrative bull fights in Mexico are those most accessible to people from across the United States border.

Moreover, the bull fight is hardly less brutal than the rodeo, which is becoming more popular every year in the United States. Many thousands of people attend the one at Salinas, California, and the city is always decorated in its gaudiest array during rodeo week to impress the throngs that come. At

the time of the 1927 rodeo the writer was in a town not far from Salinas and inadvertently got one striking reaction from the vicious affair. He overheard a young man of what would be considered our most privileged class ask a young woman of like station how she enjoyed the rodeo. With glowing face, she said: "Oh, it was glorious. Why, a man was even killed!"

We also have on this side of the border another form of pandering to the blood lust which is assuming alarming proportions. In this country, a quarter of a century ago, there was a strong opposition to prize fighting; but to-day that type of savagery is gaining in popularity every hour. Larger numbers of people listened to the radio reports of the progress of each of the last two great fights than had ever before listened to any one event in the world's history.

Nor are American women proportionately

less interested in this kind of delectation than are American men. The taboo of twenty years ago has vanished. Although, at that time, no woman of any breeding would have dreamed of attending a prize fight, now women of what are called the better classes crowd into the most costly seats at this very expensive form of entertainment.

A few years ago, at a particularly brutal fight, several of the women relatives of one of our most popular Presidents occupied prominent seats. The newspapers generally reported the incident with considerable satisfaction. More recently one of the most cultured of American literary women attended a championship fight; afterwards without a scintilla of shame she published, in one of our best magazines, an article describing her enjoyment of the experience. Of course, she was as naïvely unconscious of the nasty biological substratum out of which her thrill at

seeing a prize fight came as, in all probability, were the leading women of Rome regarding the true inwardness of their emotional excitement at the circus. She nevertheless illustrates the tendency of our time. It is fitting that she should wax eloquent over that type of entertainment which ought to be fostered if we are to keep alive the fighting spirit of our men and women.

That these are not mere wild words will be proved in Chapter VIII where a quotation is presented from one of our military training manuals which frankly states the desirability, from the military point of view, of encouraging and intensifying the blood lust. Popular squeamishness has made it advisable to eliminate from later editions of this manual such a frank avowal of the purpose of military training; but no amount of squeamishness can do away with the crude realities of

which those who prepared the 1925 manual were fully conscious.

Thus women may be very helpful in intensifying biological pugnacity among men. Certainly they are predominantly the molders of men's character, and therefore they can go a long way toward the making or the breaking of a military system. Thus it is of the utmost importance to Christianity that the women of the race be wholly converted from the natural to the spiritual. Great strides in this direction have been made; but we cannot afford to cherish any illusions as to an absence of pugnaciousness in women.

This fact is sometimes shockingly brought home to a refined young man when acting as escort to a young woman. The young woman is surprisingly apt to hear or fancy that she hears herself insulted by some one on the street and to give clear indication that she would like to have that insult publicly

resented, even to the point of physical violence, by her escort. It comes not merely to those who are underprivileged but, far more than might be imagined, to those of supposedly good breeding.

Again, has not Mr. Kipling said that "The Colonel's lady and Judy O'Grady are sisters under the skin"? For the mere cultivation of good manners does not affect the deeper roots of human activity. A cultured, well-bred, refined American lady can thoroughly enjoy a prize fight. The Spartan mother, although she herself represents only the crudest branch of the most cultivated of all peoples, can become the ideal of every race which resorts to the sword, no matter what external cultivation that race may have.

The women of the South at the time of the Civil War, for example, were unsurpassed in refinement and breeding; but many will concede that they were responsible for use-

lessly prolonging the war after it had really been lost. The blind rage of these women outlasted that of their men. Their perfectly understandable wrath was unnecessarily deadly to their brothers, husbands, and sons.

To-day, likewise, we have no more refined group of women, North or South, than the Daughters of the American Revolution; yet there are no more enthusiastic supporters of the militaristic tendency in our national life than they. They have the same confidence that their honored forebears had in brute force; perhaps they do not have their sires' clear comprehension of the dangers of military tyranny. Indeed, one might work up a satirical comedy around some such incident as that of a chapter of the Daughters of the American Revolution encouraging a post of the American Legion to break up a meeting because speakers at that meeting were teach-



ing the doctrines of Samuel Adams and Patrick Henry. Such a comedy could come well within the limits of convincing realism, doing no injustice to a type of patriotism current in America to-day which, though thoroughly in earnest and whole-heartedly sincere, is not so discerning as might be desired.<sup>1</sup> There is danger here of becoming facetious at the expense of gallantry; nevertheless, the Daughters of the American Revolution themselves would be the first to admit that, as such, they have not one iota of revolutionary sympathy. By the same token these fine women, although for the most part nominally Christians, have officially denounced any approach to the peace doctrine which Christ taught. Pacifism makes their feminine blood boil.

The blood lust is, probably, not the only cause for the belligerent attitude of this or-

<sup>1</sup> See for example *Professional Patriots* Edited by Norman Hapgood. Albert and Charles Boni, 1927, page 59.

ganization. Its members reflect the honored, conservative traditions of a society in which pacifism is untenable heresy. Then, too, in it are well represented families who profit from the sale of war munitions, and their wealth gives them considerable prestige, a fact which ought to be kept in mind, later on, when we touch upon the whole matter of war propaganda on the part of those financially interested. Nevertheless, feminine pugnacity is a vital element in the attitude of this society, making it superfluous to refer in detail to any of the bitter quarrels which have more than once marked its annual meetings.

Now, if the foregoing illustrations be approximately true, we can hardly maintain any illusions as to feminine nature being less in need of cleansing from the blood lust than is human nature in general. That lust is in womankind surging down the life stream

with the strongest possible current. It has been in female nature from unmeasured antiquity, in the animal mother with her every nerve tingling and her every vein swelling in rage at the molestation of her brood; it was there before she became a mother when, thrilled to ecstasy, she watched males of her species in cruel struggle for the possession of her. Indeed, there may very well be more than a grain of truth in the popular notion of the cave-man going forth to woo with a murderous club, and the legend of Helen of Troy would indicate that cave-man ideas were prevalent at the dawn of history. Less than two thousand years ago women gloated over the blood-letting in the Roman circus; later still, in the Age of Chivalry, the lady at the tournament was all aglow as the knight who wore her favor rained mighty blows upon his opponent. To-day we need not

take too seriously the excitement of the healthy, normal young woman at a football game; but those of her kind who follow the hounds are increasingly eager to "be in at the death," and the attendance of the socially élite at prize fights indicates that, whatever advance there may be in feminine refinement, animal nature dies hard.

As Jesus set his face toward Calvary a group of women followed him, their hearts stirred with deep compassion and their eyes filled with tears. He returned their compassion in greater measure, considering their plight far more piteous than his own. "Daughters of Jerusalem, weep not for me, but weep for yourselves and your children. For behold the days are coming in the which they shall say 'Blessed are the barren. . . .'" There are things in human experience far worse than giving one's life as a ransom for many, but there is nothing conceivable more

horrible than the world's round of battles and wars—men and boys grinding each other to pulp in their lust for blood. Far better never to bear or to nourish children than to keep up an obscene cycle of bestiality!

## *Chapter Six*

### IDOLATRY, HYPOCRISY, AND LIES

IT IS EASY ENOUGH TO discover the source of war in our inherited animal passions. It is not so easy, however, to trace accurately the intricacies of the technique by which, in any given case, the war lust of the human pack has been aroused. Perhaps no one lives who has all the historical, economic, sociological, biological, and psychological knowledge that would fit him to gauge precisely the strength of the various impulses which have instigated any particular war.

All intelligent persons realize, of course, that among the more effective influences in producing wars are religious intolerance, race prejudice, offended national honor, muni-

tions profits, commercial cupidity, imperialistic exploitation, and colonization of expanding populations. These and like causes combine, in greater or less number, to produce international or civil conflict; but it is seldom possible to say what the exact bearing of each cause may be. We all desire to find a scapegoat when any blame is to be placed; thus it was very convenient during the World War to lay the great mass of blame upon the German Kaiser, seeing in him a sinister greatness ludicrously out of keeping with his real character. Any adequate judgment of the causes of that war, nevertheless, requires laborious research in which convenient scapegoats are out of place.

In our understanding of this or any other war, however, we shall avoid a great deal of error if we keep in mind those primitive animal instincts of ours which were discussed in the preceding chapters. The primordial



acquisitiveness which existed in the earliest living beings and the fighting instinct which developed from it have their flower and fruit in the commercialism and imperialism of our time with their unfailing concomitants of militancy and war.

This does not mean that we have to accept all the intolerant dogmatism of the materialistic concept of history. As we shall presently note, money power, however influential it may be in causing war, has to use spiritual force in working out this end. The economic purpose of those who profit from war would not get very far without the patriotic enthusiasm and the peculiar morale which successful war-making requires.

Nevertheless, one will generally, if not always, find economic acquisitiveness looming up impressively behind a war. The Crusades, for example, may look like purely religious conflicts. Surely the message preached to

those whose enlistment was desired was definitely religious. "We must get the Holy Sepulcher out of the profane hands of the Saracens." But that slogan, after all, was war propaganda, convincing though specious. For while the great majority of volunteers in the Crusades were stirred by religious enthusiasm, the leaders expected to secure rich booty and good lands over and above the less tangible advantages for which they hoped. The time of the Crusades, moreover, coincided with the period at which the lucrative trade routes between the East and the West were threatened and finally captured by the Mohammedan bandits. The wealthy merchants of the Middle Ages who profited so much by the Oriental trade had interests in addition to religious ones impelling them to help in financing these campaigns.

The same principle applies to modern warfare. Those of us who are middle-aged will

recall the humane enthusiasm which prevailed in the United States at the time of the Spanish War, and how we burned to free our Cuban neighbors from the tyranny of Spain. It was not generally discovered until later that the sweetness of our compassion had anything to do with the sugar business! Such matters are not played up strongly in the common school histories; they have to be considered thoroughly, however, by all who are seeking the truth. No one will ever understand the Civil War in the United States without some knowledge of the cotton industry at that time; and no one will understand the Mexican War without knowing something of land-grabbing imperialism.

And yet we do not think carefully if we imagine that the economic motive is the sole motive of war. Whatever may be the cause for the general belief on the part of radical revolutionists that wars are fought only by

the suffering poor for the benefit of the rich who stay at home, it is not true to say that the rich do not volunteer for actual fighting. The gentry of England have always been prominent in the bloodletting in which the Empire has been involved, and it is probably true that the wealthy youth of America have volunteered for their country's active military service in proportionately as large numbers as have those of any other class. From a biological standpoint, in fact, we would expect the most successfully acquisitive to be the most pugnacious.

Indeed, we must allow the wealthy youth of America a vigorous patriotism of a certain sort; but its extent is not at all in proportion to the noise that it makes. It likes to call itself 100% genuine; but its inferior quality is demonstrated the moment one asks patriots of this variety what they think of government ownership and control in the

manufacture of war munitions. To a man, they will say that no one works so well nor so enthusiastically in any government-controlled public service as he does under private interests. Such a statement is a confession that they themselves would not serve so well under government ownership; if they would not, their patriotism is of a very inferior quality. One may quite sanely oppose government ownership, but he becomes maudlin when he prates of there being any wholehearted patriotism on the part of those who would not serve their commonwealths as well as they would serve acquisitive private business establishments.

But no matter how futile war patriotism may be in the constructive purposes of the common life, it is an overwhelmingly powerful emotion. It is more than an ordinary emotion; for just as sexual lust frequently assumes a religious expression, so blood lust

spreads over into the same field and war patriotism becomes an actual religious cult, having its hymns, its ritual observances, its truth-dodging fanaticisms, and its unapproachable mysteries. In other words, jingoism really appeals to the same spiritual emotions which are the life of higher and truer religions. It arouses a fervid, blind devotion to its cause far more readily than the Church of to-day arouses devotion to the cause of Christ. Men who have no sympathy with an Episcopal congregation rising to hear the Gospel for the day consider it sinful to fail to rise when the national anthem is sung; and many who think it superstitious to bow at the name of Jesus reverently remove their hats and stand at attention when the flag passes. In America there is no other symbol of any kind which receives the same meticulous deference as that which is given the flag.

It is true, let it be granted, that navy regu-

lations demand the raising of the religious ensign above the national colors at the time of divine service, thus theoretically acknowledging the supremacy of God. But no naval officer would get very far in his profession if, in a crisis, he actually did put God before country. Even if he were a professing Christian he would have to take the attitude taken by so many other professing Christians not under his obligations when they say: "Our country—in her intercourse with foreign nations may she ever be right; but, our country, right or wrong."

It is strange how many earnest religious people can take this attitude and remain oblivious to its implications. They seem to ignore the obvious fact that it is unadulterated idolatry, for it puts country, which is infinitely less than God, far above God. It may be a very natural attitude to take; it may be a well-nigh universal one; nevertheless, it is truly



idolatrous. This fact will appeal conclusively to the genuine patriot, for the real patriot is the one who wants that which is best for his nation. That nation has the best and most secure greatness which most closely conforms to the will of God.

There are, of course, men who doubt or disbelieve the existence of God and yet give emotional adoration to their country, but their position is outside the realm of reason. While a man can arrive at agnosticism or atheism by highly intellectual processes, nevertheless, he can doubt or disbelieve the existence of God and then deify his nation only by a confusion of psychic states which has no relation whatever to the intellect.

The patriot who believes in God, however, should take an intellectual position in keeping with the dignity of his belief. But the tragedy of patriotism throughout all history has been the failure of patriots to get a sane

grasp of the relation between God and their country. The invariable tendency has been toward that national self-exaltation which, according to the law enunciated by Christ and demonstrated by all history, necessitates ultimate national abasement. The notion of Israel that it was a peculiar people, especially dear to God and rightly the object of His exclusive partiality, is not a peculiar notion. All vigorous nations incline to the same idea in regard to themselves, and if it be true that the German leaders, during the war, spoke of their "good, old German God," it is no less true that British and Americans sang with unction to "the God of their fathers . . . beneath whose awful hand they held dominion over palm and pine," blasphemously allying the holy God and merciful Father of us all with the brutality of imperialism. Our Anglo-Saxon empires pray, to be sure, "Lest we forget"; but all modern

imperialism has to forget the Prince of Peace before it can take its first step.

In practice imperialism always denies the common brotherhood of man under the common fatherhood of God, even though there may be a pious pretext of governing "inferior" peoples for their own good. Former President Taft spoke, no doubt, from a full heart when he talked about "our little brown brother" in the Philippine Islands; but our soldiers expressed more truly the actual spirit of American imperialism when they sang:

"He may be a brother of William H. Taft  
But he ain't no brother of mine."

The inanity of the thought of one nation governing another nation for the other nation's good is brought out clearly in Shaw's *St. Joan*, in the scene in which the doughty English chaplain insists that England has invaded France with a view to governing the French

for their own good. The nonsense of the idea in practical international politics was made obvious at the time of the war settlements when the mandate for Armenia went begging. There were no economic resources in Armenia for a benevolent overstate to exploit.

Generally speaking, the whole notion of imperialism for the good of the governed is large-scale hypocrisy. It is worse by far than the ordinary wolf in sheep's clothing, because it has the blasphemous effrontery to clothe itself in the fleece of the Lamb of God. We have become so accustomed to the expression "Christian Empire," that we have forgotten that it is a contradiction in terms. Men in so-called Christian lands are so deceived by the notion of the special closeness of God to their own nation that they have lost sight of the truth that it is the peacemakers, not the warmakers, who shall be called the children of God. No government in Christen-

dom, from the first century until now, has ever had the remotest suggestion of a belief that "the meek shall inherit the earth."

But it is not only in its imperialistic efforts that the wolf of war puts on the sheep's skin of righteousness. War profiteers like to deceive even themselves with the theory that war is beneficial. In any mining camp where war material is produced you will hear the mine owners and managers talk eloquently of the way in which war develops manly virtue, making the race sturdy and strong.

Therefore, men of this kind the world over create the Army and Navy Leagues which do so much to nourish the militant spirit. At least it is hardly open to question that these societies which foster war preparedness in Europe are usually controlled by the masters of the munitions trade, and that at the beginning of the World War the American

Navy League had for directors magnates of the copper, steel, armor plate, nickel, and kindred industries.<sup>1</sup>

Thus do rapacious private interests throw round themselves the cloak of devotion to public welfare, even though they may be as utterly unconscious of their hypocrisy as were the Pharisees of old. If the general public is kind enough to confuse the private fortunes of our leaders of business with the public weal, there is no reason why these leaders themselves should not do the same. Wolves, no doubt, have as much respect for themselves as do any other animals.

Sometimes, however, there arise instances of viciousness so unadulterated as to permit of no alloy of good intention. Such are the deliberate stirrings up of international anger by *agents provocateurs*. Farrell-Cordero, the

<sup>1</sup> See *Congressional Record*, 64th Congress, 1st Session (Vol. 53, Part I, Page 276), Speech of Congressman Tavenner, December 15, 1915.

Mexican radical agitator, once told the writer that a friend of his had been approached by American interests with a view to having this friend lead a border raid such as took place in 1916 at Columbus, New Mexico. The variety of this type of international complication is infinite but there is one practically invariable element in its occurrence: the complication is sure to arise near some oil deposit or other valuable natural resource. It usually revolves around the injury or death of a human being. Some one's rights as an American citizen or a British subject are invaded, and the country wherein the wrong is done is challenged.

One would gain the impression from the incident that a human being, as such, was held sacred by our so-called civilization. But this impression, on analysis, proves to be rank nonsense. To repair the injury or to settle for the death of the person originally in-



volved, many other persons are sacrificed. A worthless adventurer with criminal tendencies who has found it safer to live away from his native land may stir up trouble in the consequences of which decent, law-abiding youths may be conscripted for war service, a contingency which those who have lived on the Mexican border know to be quite possible.

But in order to realize how little human welfare is regarded by a government, we do not have to rely upon hypothetical cases, for we have the actual history of the United States during and after the Great War. There was not the slightest hesitation in drafting men for war service; but there was the greatest deliberation in taking over the transportation systems. Property was considered far more sacred than manhood, and when the war was over the railroads were immediately guaranteed a profit of six per

cent, although the bonus for the soldiers was granted only after long delay and with great reluctance.

This case is typical. Governments as they are organized today tend toward the exaltation of material things above personality, of Mammon above God. We were led to believe, at the time of the World War, that we were engaged in a most holy task, and we threw about ourselves a fleece of lamblike purity and innocence; we were thrilled with an idealism such as the world has seldom known. Finally, came the frightful collapse at Versailles. The sheepskin was thrown aside, and the members of the pack ran each to the bleeding carcass which he claimed as his prey.

Such situations are evil, and, if the Church fails to denounce them in roundest terms, she has become apostate. If the clergy hesitate, in these days, to insist that spiritual values

are infinitely above material values and that persons are incomparably more important than things, no matter how costly those things may be, the Church is lost through their hesitation. She will become an enemy of Christ and an alien from the commonwealth of God.

Furthermore, there is one point which must be insisted upon by all believers who would not spit upon the shackled Christ of our time: that is, that anyone who goes into a foreign country must be made to go at his own risk. To sacrifice one man's son in order to protect another man's fortune is to perform human sacrifice to Mammon. According to the principle of Christian righteousness, as set forth in the Sermon on the Mount, any man who demands such sacrifice in the interest of his property abroad is, at heart, a murderer.

Foreign investments also illustrate a case of vulpine hypocrisy, and although we are to consider later the total intellectual deprav-

ity of the war spirit, we must note at this point one of the most colossal examples of popular folly. It is the utter stupidity with which the ordinary people in any nation speak of "our interests abroad." There is, surely, a sense in which such an expression can have a real meaning, and as ordinary American people, we can rightly speak of our interests in England if we refer to Westminster Abbey; in France, if we mean the Louvre; in Germany, if we think of the results of painstaking scientific research; or in India, if we allude to Gandhi's demonstration of the practicability of the teachings of Jesus. But if we apply the expression to the banks, oil wells, metal deposits, or irrigation projects in other lands which are the private property of private citizens or of little groups of private citizens in our own country, then we make an error of the first magnitude. We become pathetically like Mytlyl and Tylyl in *The Blue*

*Bird*, entering enthusiastically into the party which their wealthy neighbors were giving simply by watching its progress through the window of their own poor cottage. Unless we belong to the very favored few, you and I have just the same share in Mr. A's copper profits, Mr. B's oil profits, or Mr. C's ranch profits from their foreign holdings that Myltyl and Tylyl had in the choice refreshments distributed to the selected guests of their rich neighbors.

Perhaps, however, a more fitting illustration of the average man's relation to a war of exploitation is the plight of the oysters at the famous banquet to which they were invited by the Walrus and the Carpenter. Exploiter Walrus had noble emotions,

"I weep for you," the Walrus said;

"I deeply sympathize."

With sobs and tears he sorted out

Those of the largest size,  
Holding his pocket handkerchief  
Before his streaming eyes. /

But folly of such proportions is more reasonably a cause for tears than for smiles. The Old Testament is profoundly true in making wisdom one with righteousness, but that is, practically, to make folly one with sin. Our stupid view of very private interests abroad as public concerns drives us into wholesale fratricide by sacrificing many men's lives for the sake of a few men's worldly goods, a process which could never be justified at the bar of common sense or of common morality even if we should adopt the anti-christian view that war is sometimes justifiable.

To the convinced Christian, however, all the boasted glories of war are but the fair outer covering of ravenous bestiality within. To the righteous believer nothing founded

on lies can be good; but all war is preceded by and conditioned upon a diplomacy in which misrepresentation of the truth is involved. It is hardly probable that the people of a single nation involved in the Great War would have voted for the courses which their diplomats took in bringing it about; and it is absolutely certain that the people of Great Britain and France, if they had known what their diplomats knew, would not have tolerated their actions.

In fact, war diplomacy so hates the truth that to suggest "open covenants openly arrived at" is to throw holy water at the devil. When Woodrow Wilson put such a proposition before the diplomats of the world he tested the common morality of international relations and found it to be absolutely wanting. Men of wide diplomatic experience, burdened with honorary decorations, assume a sacrosanct attitude and conceal their bloody



work in archives too holy for the penetration of the people, some of whom fondly imagine that they govern themselves. Such archives become veritable charnel houses containing, if not the evidences of death, the certainty of death to many of the most promising youth of the world. The sin of war diplomacy certainly reaps its full wages of death.

The lies and deceits of war diplomacy, however, are but the beginnings of wars; they have to be carried through on the lies and deceits of propaganda. Fact is suppressed and that which is not fact is promulgated. What was sincerely believed by hundreds of thousands to be a war to make the world safe for democracy turns out to have been the contrary of that, a war which increased the world's militarism. In this it ran true to form, because wars always propagandize themselves by parading in a cloak of idealism.

War, then, among other things, is unlimited hypocrisy. We have seen how the jingo patriotism, which maintains war, poses outwardly as a pure religion but within is a blasphemous idolatry which exalts nationality above deity; we have seen that that which parades as imperial benevolence is, inwardly, ravening exploitation; and we have seen that those who speak of protecting our national interests abroad mean fighting for private possessions from which the public derives no appreciable benefit.

To these conclusions we could add indefinitely; one further illustration however will suffice. It is rather important because many persons who see the absurdity and futility of war from every other angle go astray here. It is the notion that war is sometimes necessary in order to protect homes, wives, and children.

In the first place, this notion is absurd

because there never was a war that did not ravish more women and wreck more homes than any other condition would have allowed. Was it not the supreme poet of militarism and imperialism who made the wife of a typical imperial soldier say of her Tommy:

"He's an absent-minded beggar,  
And he may forget it all"?

In the second place, the most earnest protagonists for war do not accept the logic of this principle. If men ought to fight to protect homes, wives, and children, is it not the duty of organized labor to start a mortal conflict with capitalism on the issue of the effect on the home of the unemployment, poverty, and disease that are conditioned by present-day industrialism?

All the glorious motives of war, therefore, fade quite perceptibly into sin. Allowing

for everything that is sincere in the war promoter's patriotism, we cannot escape the fact that those who are most eager to produce armed conflict have much at stake that has nothing to do with the general welfare. It is not unfair to find the cloth of patriotism of many of them to be of a piece with that of Artemas Ward at the time of the Civil War when he said, "The war must go on even if I have to sacrifice all my wife's relations."

For those who make war must know that their product bears no relation to the truth. Camouflage, or lying by devices of art, developed in the Great War as highly as did the other modes of sin. Military honor notwithstanding, war starts in diplomacy and is carried on with deliberate misrepresentation, propaganda, and camouflage. It is begun, continued, and ended in lies.

## *Chapter Seven*

### NATIONAL INSANITY

THE CYNICAL DO NOT generally take it for granted that goodness is one with intelligence. They have a tendency to look upon those who have had much experience with the unsavory ways of life as the "wise ones of the world." They have little appreciation of those more exalted portions of the Old Testament which identify wisdom with righteousness.

As far as world peace is concerned, however, there can be no possible doubt on the part of any reasonable person as to the soundness of the Old Testament teaching in regard to wisdom. Brief and fragmentary as the preceding discussion may be, it has ventured to prove the utter unrighteousness of war.

The present chapter will indicate that the vastness of war's unrighteousness is fully equaled by the extent of its intellectual depravity. It will deal with that most ghastly tragedy of our common life, the contrast between man's marvelous mental abilities and his failure to make any large use of these abilities in his world relationships.

Here we have a being whose mind can penetrate the tiniest molecule or atom, discerning the number and arrangement of its protons and electrons. He can weigh and chemically analyze planets and stars. Yet minds of such power have failed to discover a *modus vivendi* that will eliminate the most stupid, the most expensive, the most wasteful, the most destructive, and the most ineffective activity of which men are capable—the insane endeavor to settle their differences by the appeal to arms.

That they should incline to this foolish

method is, as we have seen, natural enough, for the fighting instinct has its roots in the deepest part of man's animal nature. But the measure of human intelligence is the distance that it goes beyond its dull, brute inheritance. Rational activity, unless modern science has gone hopelessly astray, has its physical center in that part of the brain which seems to have evolved most recently and which marks our most striking physiological difference from the rest of the animal kingdom. Brute passion, however, has its physiological center on a much lower plane. It is probably so debased as not to have its immediate impulse in the brain at all but rather in the primitive reflexes of the spinal cord.

Deep-seated among these low, nonmental instincts is that of revenge. Untold ages before the far-off coming of man there had become set in all higher animal forms that type of automatic response to stimuli which is



seen in the stinging of the bee or the spitting and scratching of the cat. It has a connection with the offensive and defensive purposes of animals, but for countless millenniums it has been a mechanical process of the nervous system by no means perfectly adjusted to those purposes.

The reaction of this nervous mechanism came early to be accepted as the basis of punitive law. For in the dimmest dawn of human social consciousness we find it taken for granted that justice is satisfied by the rule of an eye for an eye, a tooth for a tooth, or a life for a life. Thus penal law begins in the first of that multitudinous line of intellectual messes which are known as legal fictions, the diverting notion that two moral negatives make a righteous affirmative. Primitive jurisprudence accepted the quaint idea that if you strike my cheek, nothing is as it should be until I strike your cheek in return.

Rudimentary mental processes may have been employed in coming to this notion. If so, they were of an extremely low type. No intelligent person now confuses justice with retribution. The passion that strikes and the passion that strikes back are of the same nature and neither has any relation to moral enlightenment. When a person has done a brutally mean deed to others, we instinctively feel and say that that person ought to be shot or that he ought to be hanged, although we show thereby a boiling blood, not a reasoning mind.

Those who would defend our system of legal punishment have, therefore, long since been forced to the position that its purpose is not retributive, but that it has the two definite aims of preventing crime and of reforming the criminal. It is the mature judgment of many of the ablest students of the subject, however, that neither of these aims has hit

the mark. It may be that a more swift and certain administration of punishment would greatly diminish crime, although many of those best able to judge in the matter are not convinced that such is the case; but it is certain that hitherto the prison system has done very, very little in the way of reforming the criminal. The great majority of those on whom legal imprisonment has had a salutary effect exist only in the moving pictures. The real facts in the case are that our punitive institutions are bulging with prisoners suffering for their second, third, and fourth offenses and that many of the greatest crimes are planned in prison by those convicted of lesser crimes. Legal punishment, until it found the more humane processes which are having their crude but hopeful beginnings in our day, has been about as effective in reforming criminals as is the rawhide whip in the training of finely bred dogs.

But while all this has a general bearing upon the subject of the ineffectiveness of brute force, we must, at the moment, confine our attention to the nervous reflex which impels the lower animals to their retributive justice, as administered by the tail of the scorpion or the head of the rattlesnake. We must think of such phenomena if we would understand one of the most important fountain heads of the war flood, the spirit of revenge.

No one could be more insistent than the writer that the crude origins of the exalted qualities of men and women do not make those qualities one whit less exalted. No matter how nasty may be the compost which gives nourishment to the rose, that flower is fragrant and beautiful. Even if it should some day be actually proved that all the higher altruistic motives originate in the sex

urge, those motives themselves remain fine and pure.

The spirit of revenge, however, is not a splendid development from a humble beginning. It is merely an intensification of all that is base in its origin. Around the revenge impulse there have arisen, of course, all sorts of fantastic notions as to what honor and dignity demand; but any conception of honor dependent upon revenge is on a lower mental plane than the basest type of religious superstition. It may be more rational to believe that physical retribution drives away further danger than to believe that the beating of tomtoms frightens away evil spirits; but the tomtom ceremony at least has the credit of being the result of an actual mental process, however crude that process may be. The elemental act of revenge has not even a thought process to its credit.

Fortunately, ceremonies of vengeance have

no longer a place in the personal relations of cultivated people. The day when a gentleman had to draw his sword to avenge an insult is long past. The fighting of a duel in order to maintain one's good name ceased to be a practice in any enlightened circle as soon as it was learned that the term *gentleman* actually meant something.

The nations of the world, however, to their bitter, irreparable loss have never attained gentility. The gentle-state, as the expression of the social energies of gentlemen, is yet to come. In all international relations the mob spirit is more than likely to be uppermost. The chip on the shoulder of the underprivileged, ill-bred boy is the common ideal in the diplomacy of our strange world order which actually thinks of itself as a civilization.

A typical example of 'American childishness in this regard developed recently in our

relations with Persia. A would-be American diplomat made himself unpardonably obnoxious at some peculiar religious observance and so stirred up the emotions of the simple, native devotees that in the excitement one of them killed him. Obviously the only decent course would have been for the American government to apologize to Persia for sending to that country such a blundering incompetent. The Secretary of State, however, naturally took the only course ever known to men in his position and committed his nation to the identical position which was taken by the fanatical Persian murderer. "You have heaped indignity upon my sacred activities and you must give satisfaction," said the Persian devotee. In like manner our government demanded satisfaction. In each case malevolent glandular secretions, sublimated in terms of self-respect, subdued the finer processes of the brain.



This condition, as a matter of fact, is what always occurs when the revenge mood acts upon men and women; we shall note presently how war conditions illustrate the fact on the largest possible scale. But enough has been said already to make it obvious that human progress would be appreciably furthered by the substitution of intelligence for the spirit of revenge in international relationships. This substitution might not wholly do away with war in imperialistic peoples, but it would be a severe blow to the makers of war.

The makers of war always bank heavily upon the spirit of revenge and the unintelligence of the masses. It is difficult, much to the credit of their goodness, for many people to believe that American or British business interests would deliberately bring about an untoward international incident for the purpose of causing war; but the history of the

world contains many stories of similar interests that have been willing to sacrifice young manhood in battle for the sake of their own property gain. Is it in the least improbable that in the future men and women who have hearts of this nature would, if they found it convenient, hesitate to create an international situation which would lead to war?

It is not at all unlikely that the Spanish-American War of 1898 may have been due to such an incident. At least, it has never been proved that any Spanish interests were involved in what would have been for them the violently insane act of sinking the battleship, *Maine*, in Havana harbor; but it is certain that it was the spirit of revenge upon which American war promoters at that time depended in securing volunteers. "Remember the Maine!" was the cry used to excite the blood of our youth in 1898, and the United

States was hurled into conflict upon a great wave of vengeance.

But there has never been a more striking example of the damnable consequences of the spirit of revenge than is given by the World War. It was not begun, of course, only because of the vengeance of Austria, stirred like a hornets' nest at the assassination of the Archduke Ferdinand. That was a trifle as compared with the elaborate and carefully nurtured feeling of revenge in France as a result of the Franco-Prussian War. France is generally considered to be peculiarly subject to the revenge complex: the dueling practice dies harder in France than almost anywhere else; two of the most widely circulated of all French novels, *The Count of Monte Cristo* and *The Wandering Jew*, have as their theme a thoroughgoing, carefully worked out, and terribly excruciating revenge; thus the German people may be

right in maintaining that it is a characteristically French proverb which asserts that "Revenge is the sweetest flower that adorns the human breast." But, even if it be not quite just to France to emphasize such considerations,<sup>1</sup> it is, amid all the uncertainties regarding the origins of the Great War, an unescapable fact that when the rapidly gathering war cloud was settling over Europe in 1914, there was not the remotest doubt in the mind of any informed person but that France would begin to strike her avenging blow the moment that Germany became involved against Russia. So important is this French spirit of revenge in recent history that, notwithstanding the numerous other forces that were impelling the world to mortal conflict, it is difficult to see how the Great War could have been precipitated without it.

<sup>1</sup> See, however, Harry Elmer Barnes' *The Genesis of the World War*, Alfred A. Knopf. Page 76-f.

At the very least, we can say that it would have been vastly more difficult to promote the Great War in 1914 without the burning desire for revenge on the part of the French people.

Thus we have one lesson which it ought to be easy for humanity to learn, namely, that the spirit of revenge is a stupendous, costly folly which, just as long as we persevere in it, will keep our intelligence little beyond a primitive state. Here Christian teaching should find the most vulnerable point at which it can attack the war system. Nothing good and nothing reasonable can be said in favor of revenge, and the fine art of producing war will be very much impeded if nations can be taught to react to annoying international incidents by way of the higher centers of the brain rather than through the debased reflexes of the spinal cord.

But such an achievement will demand a

complete conversion and a thorough rejuvenation of our statesmanship and our journalism. Whereas under present conditions these two powerful forces combine to stir up the fighting blood of the people, under conditions dominated by intelligence and spirituality they would exert their influence in favor of a calm sanity on the part of the populace. This transformation would mean merely the substitution of an intelligent public interest in the general welfare for a stupid, when not criminal, subservience to vicious special privilege.

This transformation is one of the world's supreme needs in our time. In the presence of such a need the Christian pulpit can remain silent only at the cost of obvious apostasy. The Church can have no real part or lot in Christ to-day if she does not emphatically assert his will against all bitterness, malice, and wrath. She dare not for a mo-

ment hesitate to brand belligerent diplomacy and yellow journalism as reeking sin.

With respect to the press especially we have become altogether too lenient. If the state does not tolerate, in printed matter, too blatant an appeal to the sex lust and forbids frankly pornographic literature the use of the mails, why should yellow journalism's open appeal to the blood lust be tolerated? No Christian home, surely, has any more right to harbor newspapers that arouse bad blood than it has to harbor salacious publications.

Yellow journalism, by the way, is salacious enough, making as broad an appeal as it dares to sexual prurience. Thus it affords one more illustration of the truth emphasized in these pages that the primitive lusts frequently act together. It also illustrates the point immediately in hand that righteousness and wisdom are at one, and the obverse that unrighteousness and ignorance often act in



harmony. For in this low type of journalism with its suggestive appeal to sex lust and its blatant appeal to blood lust all thoughtful persons have noted a very marked intellectual degeneracy.

In fact, such journalism cannot be taken seriously by any one who would maintain a wholesome sense of reality, and sometimes its absurdity is obvious to the dullest mind. At the time of the Versailles conference, for example, an American daily carried in the upper left corner of its editorial page some paragraphs urging that the United States forcibly annex Mexico, and in the upper right corner of the same page a cartoon representing Japan as an international bandit taking away the Shantung Peninsula in his bag of loot. This editorial page, no doubt, was exceptional in the perfection of its moral-intellectual fatuity. Yet it merely displayed the essential logic of all jingoism, for jingoism

is always based on the process of considering righteous in your own nation those activities which you know to be immoral in nations that you do not admire.

The striking example here given, moreover, is unique only in its gorgeous barbarity. For the principle of the oneness of unrighteousness and folly permeates the whole texture of yellow journalism. That is why, to the trained mind, the most amusing part of the Sunday supplement is not found in the comic strips but in the "scientific" articles.

In time of war all journalism tends to become jingoistic; even scholars tend to sink to the mental level of the writers of the "scientific" articles in the Sunday supplements. In these now generally recognized facts war condemns itself utterly. Effective warfare demands angry blood which automatically suppresses trustworthy mental activity.

Theoretically this point can be contested. One may sometimes hear men argue that popular anger is not necessary in carrying on war. Indeed, in 1914 some English war propagandists maintained that a number of Oxford men were enlisting to fight in a spirit of universal love. Such a notion may be taken seriously if you will, or it may be seen as one more illustration of the total intellectual depravity of the war mood. Could the idea be transformed into any form of reality, however, it would still be merely a grotesque distortion of the general principle which is that the more angry the people become the better they will fight.

In making nations angry nothing is more helpful than propaganda, and the way for propaganda is prepared by the general spirit of untruth without which no nation would dream of prosecuting war. One of the primary requisites for the proper conduct of war

is censorship, the main purpose of which is to suppress unpalatable truth. Human nature being what it is, this suppression is necessarily accompanied by the promulgation of untruth. Obviously, then, a successful war cannot be waged by men acting honestly.

Compared with other elements in the unmitigated wickedness of war, this fact might seem trivial; but for those who believe in human freedom it is a fact of vital importance. As the Fourth Gospel suggests, there is a necessary connection between truth and freedom. "The truth shall make you free;" and untruth shall make you unfree.

That is why militarism and liberty are incompatible. To whatever extent, in any nation, the military system dominates, to that same extent are the citizens of that nation bondmen and not free. This fact is illustrated in the story of the German Empire from 1870 to 1914. It will be obvious pres-

ently that the writer is not greatly influenced by the exaggerated stories of German atrocities which the war hysteria developed; but it is a mere matter of historical fact that the Germany of the Hohenzollerns was dominated by the military caste. The rattling saber, the goose step, and the signs with their countless prohibitions (*verboten*) which smeared the country from end to end are fair examples of what military exaltation will do to human freedom.

These pages are not written from any anti-German bias, but, rather, in a spirit of thoroughgoing respect for the really great achievement of the German mind. In the years preceding the World War such universities as those of Leipsic, Berlin, and Heidelberg deserved the very general esteem which drew the superior scholarship of the world to their lecture halls. Their intellectual attainments in numerous fields were stu-

pendous, but these were made largely in specialized departments of scientific investigation. In the broader study of problems of humanity, like international comity and world peace, German scholarship utterly failed. Before the supreme need of mankind it was pathetically helpless. This helplessness of the human mind at perhaps the highest point that it has yet reached was due primarily, if not entirely, to militarism. The German scholar could not come into his own by reason of his proximity to the German soldier.

This lack of freedom is not restricted to the pre-war Germany. It exists in the America of to-day. In this land of the free it is invariably the militarists who desire to interfere with the liberty of teaching. Wherever, in the United States, there is an attempt to make teachers give their students the impression that the Revolutionary fathers and the framers of the Constitution were infallible

persons, one will always find ex-soldiers behind the movement, joining hands with those who desire to create political capital by appealing to a nationalistic prejudice.

These illustrations show that even in a time of nominal peace the military spirit hampers intelligence, and that in a period of actual war higher intelligence almost entirely collapses. There is, to be sure, an intensification of organizing ability in war, and there is a demoniac increase in the efficiency of the physical and chemical forces of destruction. Any large understanding of truth or any appreciation for human values, however, is forced out by the prevalence of wrath. A general hysteria on the part of the people at home is just as inevitable a phenomenon of war as is the noise of guns on the battle front. So general is this hysteria that it affects all but the most stable minds. A Forster in Germany or a Rolland in France merely repre-



sents the still small voice unheard in the earthquake and the storm. For the most part even the great minds deteriorate.

It is said that Henri Bergson was lecturing when the first news of the fighting was brought to him. He shrugged his French shoulders toward the German border and said "Barbarians." In a sense, of course, he was too complimentary. As the war progressed, we realized that not only the Germans but also their opponents had sunk below barbarism into savagery. Nevertheless, Bergson probably meant to belittle the entire nation from whose scholarly attainments he himself had derived much.

Even if this story be mythical, it is typical because it is of a piece with the common experience of the scholarship of that time. For on all hands men of learning put themselves into the attitude of quarreling school girls. English scholars of high rank

threw aside as worthless their degrees from German universities, while German scholars trampled upon the honors they had obtained from Oxford, Cambridge, and the Sorbonne. After years of boundless admiration of the German poets, English *littérateurs* suddenly discovered that the work of Schiller and of Goethe was rather poor stuff, and certain German scholars, still intellectually superior even in the decadence of learning, seriously tried to prove that Shakespeare was a German.

Sometimes the pathos of this intellectual collapse was abysmal, as when James Bryce, in the dignity of his age and at the zenith of his well-deserved reputation for historical judgment, furiously signed a report which called itself an investigation of German atrocities. Very little of that report is known to be true and very much of it is known to be false; it was deliberately deceitful propa-

ganda of the foulest type. Yet this eminent scholar could sign it in apparent good faith.<sup>1</sup>

Moreover, as has already been noted, Lord Bryce was not an exception to the rule. The scholarship and literary ability of all the belligerent nations were mobilized in the interest of mental confusion. A grotesque distortion of the facts as to the origin of the war was sincerely accepted as the ultimate judgment of scientific history. The common herd of us eagerly followed the lead of "authoritative" scholarship. When biologists forgot all about the struggle for existence, when economists shut their eyes to all that they knew of the conflict for world markets, when historians ignored the natural clash of empires, and when Christian teachers trampled the gospel of love in the mire, it would have been strange indeed if ordinary folk had shown any unwonted intelligence.

<sup>1</sup> See Harry Elmer Barnes. *Ibid.* Page 292.

The experience of the great war, therefore, should make us realize how precarious is our hold upon intellectual effectiveness. Without that experience we might have imagined that we were thoroughly secure in the use of our higher faculties. Before the war, for example, unprecedented gains had been made in the understanding of psychology. It was generally known that no one can think accurately under the stress of violent emotion. When the war came, however, we accepted as eternal reality the wildest vagaries of our heated blood. We were eager to believe the worst about our enemies. Thus when the British general, Charteris, led the Chinese to believe that some photographs which he provided represented the Germans as sending the bodies of their dead to be converted into grease, the people of the allied nations accepted this output of soldierly honor with avidity. We actually craved horrors at that

time, and eagerly believed any stories that made the Germans look a shade more black than they had before appeared.

In contrast with this attitude the essential wisdom of Jesus is obvious. Hate is unwise and cannot understand because it does not wish to understand; but love, which is his first principle, is set upon understanding. It is characteristically profound insight which leads the apostle Paul to say that "love rejoiceth not in iniquity, but rejoiceth in the truth." This saying helps to explain the invariable breakdown of the higher mental functions which occurs in all peoples at war. We do not attain the truth in war time, for one reason, because we rejoice in the iniquity of our enemies. Our power of comprehension is nullified by the burning desire to find in our antagonists an incredible depravity.

This principle helps to explain the mental emptiness of religious prejudice. Protestant

bigots can never understand Catholicism, and Catholic bigots will never understand Protestantism. Mohammedan fanatics and Buddhist devotees can never comprehend one another. An appreciation of another's religious belief comes only to him who first breaks down the mental barrier of hate and unintelligent prejudice.

No other type of hatred, however, is quite so intellectually barren as is race hatred. The anti-alien maniac sounds sufficiently scientific. He talks with papal finality about the laws of racial intermixture and the inferiority of one race to another. Yet all that pure science actually knows of the subject could be given in less time than it takes this pseudo-anthropologist to deliver the shortest of his anti-alien tirades.

The whole war mood, therefore, is incompatible with sanity. Just as the insane man often shows an uncanny cleverness in accom-

plishing some frightful purpose that dominates his broken mind, so the nations in the Great War generally manifested an unwonted cleverness in developing their maniacal destructiveness to an extent hitherto unrealized in chemistry and physics. Nevertheless, war is essentially an activity of disintegrated minds.

In fact, the most striking symptom of this national insanity is practically the same as one of the commonest symptoms of insanity in individual persons. Without attempting to be scientifically precise we may call that symptom "megalomania." For none is more common among insane types than the one who imagines that he is some great historical character; in any asylum one is likely to be introduced to Julius Cæsar, St. Peter or Napoleon. Yet none of these hallucinations is any more crazy than that common megalomania which it seems so hard for any nation



to escape. As we noted in the last chapter, the Hebrew people were not unique in believing that they were peculiarly and exclusively dear to the Divine Power which rules the destiny of nations.

Such notions are not utterly foreign even to the United States; in fact, before the war hysteria had subsided here they were rather general among the American people. Some time after the war the California branch of a national organization of ex-soldiers and sailors met in the city in which this book is being written. At the meeting a resolution was enthusiastically passed *condemning the use of any but American music*. This attitude seems not merely to have been that of a few misguided fanatics; rather it was far more prevalent than any cultivated American would like to believe. The incident is chosen out of a number of similar ones as being especially effective in making obvious the ex-

tent of the dementia which, according to its nature, the war mood engenders.

In striking contrast with this hopelessly inadequate mental condition of militarism in which he has no part nor lot, shines out the pure light of the intellectual clarity of Jesus. His difference from the "natural" or normal man in this regard is one of those striking characteristics of Jesus which make it altogether reasonable to speak of him as having a unique personality. There is an irreconcilable contradiction between his way of thinking about brute force and the world's way of thinking about it. He absolutely rejects such force; the world looks to it as a final refuge.

Moreover, to the ordinary man the point of view of Jesus in this matter seems altogether foolish. Like the rising and the setting of the sun the effectiveness of physical force is an illusion which appears to be an obvious fact to all who consider it without

the data that correct our immediate impressions. It is one of those conceptions, like eye-for-eye and tooth-for-tooth justice, which are taken for granted by primitive minds.

Why should it not be taken for granted? Are not our liberty and our property secured to us by the police? Are not our children trained by bodily punishment? And are not the nations kept in security by their armaments? Could anything be more *insane* than the notion that we should not rely on material force?

This matter of insanity should not be determined too hastily. It has always been the tendency to consider as mentally deranged men like Galileo, Copernicus or Einstein, who have tried to correct erroneous conceptions by scientific principles. Jesus, who had seemed queer to his family, very probably appeared mentally deranged also to Pilate, although as we shall note at once, the teaching

of the Master coincides with historic and scientific facts which are pretty generally admitted. The world's notion of the effectiveness of brute strength needs a thorough readjustment when the actual facts which bear out the contrary idea of Jesus are taken into account.

Even in the Old Testament we find several passages which, deviating from the general notion of mankind, look toward the doctrine of Christ. Men who wrote very sanely in that book have recorded their sense that physical force is not decisive. There are many passages in the vein of Psalm 33:15: "There is no king that can be saved by the multitude of an host: neither is any man delivered by much strength." And from that extremely sane person who wrote Ecclesiastes we have the searching observation that "the race is not to the swift nor the battle to the strong."

Here, all unconsciously, the writer of Ec-

clesiastes formulated an eternal law of physical life. He had not the slightest inkling of biological evolution as it is understood today; and yet, in spite of their countless disagreements, all modern biologists are at one on the point that in the upward urge of organic life on this planet the race is never to the swift nor the battle to the strong. In the days of the great crustaceans when giant squids shot through the waters with the speed of a modern torpedo it was not in them that the future lay, but in some flabby, insignificant creature like *amphioxus* out of whose notochord the vertebrate skeleton was to arise. In the days of the terrific dinosaurs the law of life was the same, and although these mighty creatures have passed entirely away, some tiny beast of their day, which could hide between their claws, had within him characters which were to produce at last the anatomy of man. In the days of the saber-

toothed tigers, also, the law was there; and while these fierce, strong lords of creation were plunging their hideous tusks into all that came their way, some weak, apparently insignificant animal was slowly evolving that which culminated in the human brain.

Jesus, therefore, uttered a biological as well as a historical principle when He said, "They who take the sword shall perish by the sword." Although biologists will quibble on almost any point, it is true enough to say that the saber-toothed tiger perished by his very saber. The life energy and the expense of substance that went into the teeth at the back of those tigers' jaws eventually drained their strength and they perished utterly from the earth.

In a very real sense biology embraces history, and history, in the large, is but the record of empires which, having taken the sword, have necessarily perished by the sword.

The Mongolian and Dravidian empires, Assyria, Persia, Greece, Carthage, Rome—all took the sword and perished by the sword. It looks very much as if Britain to-day were in the actual process of self-destruction; the tax burden of her navy seems to be draining the life substance of her people. To put it biologically, she seems to be doing what the dinosaurs and saber-toothed tigers did, pouring her strength into armaments which carry their own Nemesis. Battleships, chemicals, and all the machinery of war sometimes rapidly, sometimes slowly, but always inevitably, absorb and consume the vital energies of the peoples who turn to them for refuge.

Military force, therefore, ultimately defeats its own purpose, and the wisdom of Jesus in absolutely rejecting war is thoroughly borne out by history. All military establishments, however, take it for granted that any king *is* saved by the multitude of an host and that



any man shall be delivered by his physical strength. To them it is self-evident that Providence is on the side of the heaviest battalions. They ignore the positive teaching of history that such is not the case. It is more nearly a law that Providence is never on the side of the superior war strength. Providence was not with the heaviest artillery and the largest battalions when the countless hordes of Persia failed to conquer the little army of ancient Greece; when the Mohammedan hosts could not overcome the slender forces of Charles Martel; when the mighty Spanish Armada was unable to subdue the little English fleet; or, in our own day, when the Germans with the world's supreme achievement in military power opened at the Marne a wide road to Paris and then could not enter upon it.

There are countless military explanations why, in these world crises, the superior force

failed. But the military point of view that the weaker force cannot overcome the stronger is as meaningless as an assertion that the power of Greece had overcome the power of Persia or the power of the English fleet had overcome the Armada. It may not be meaningless to say in all of these cases what hard-headed Jan Smuts of South Africa said of the failure of the Germans to use their advantage at the Marne, "It was the hand of God." Whatever our theory may be in regard to the use of force, it remains a firm, unchanging fact of history that "no king is saved by the multitude of an host."

That is to say, there is a real reason for believing that there is something above and beyond physical force in the presence of which such force becomes futile. Of this something Jesus was always conscious and he read its laws as in an open book. Slowly but actually we ourselves are grasping the

meaning of these laws. The intelligent parent now knows that you cannot beat a child into truthfulness; the enlightened criminologist has discovered that you cannot punish a convict into righteousness; and the whole world knows that all the armies of all its nations cannot make civilization safe for democracy.

But the ineffectiveness of military force is a whole study in itself, and it will be desirable to gather a few considerations of that study into another chapter. The most fragmentary data, such as will be presented there, should enhance our wonder at the surpassing knowledge of Christ.

## *Chapter Eight*

### PLAYING WITH FIRE

THE LAST CHAPTER, IN recalling a few striking historical instances of the failure of the stronger military force to overcome the weaker, did not tell half the story. For even to conquer is not necessarily to succeed in the object for which the conquest is made, since it is a rather general truth, if not a universal law, that wars do not accomplish the purposes for which they are waged.

The result of Napoleon's endeavors, for example, is quite in keeping with the usual course of history. Thus we find that this outstanding military genius, bringing all his powers to bear upon building up an overwhelming French Empire, in reality laid the

foundation for the Hohenzollerns' German Empire. His absolute monarchical control, by the way, was the natural and scientifically predictable outcome of that riot of popular violence and blood lust known as the French Revolution. The French people, trying to establish their freedom by brute force, found their necks under the heel of Bonaparte. They might have discovered in their predicament, if the war spirit had not wrecked their intelligence, the eternal law which Christ so well expressed. Popular revolutions generally afford especially good examples of the ineffectiveness of physical force in bringing about moral desiderata.

The American Revolution is no exception to the rule: it was followed, to be sure, by our separation from England; but it did not altogether succeed in accomplishing its actual revolutionary purposes. Patrick Henry, the agitator, among others, was bitterly disap-

pointed at the turn taken by the country's affairs after the Revolution; and Daniel Shays, in 1787, was defeated by the Massachusetts militia while he was in arms against his state with the identical ideals and purposes for which he took up arms against his mother country a decade before. The Declaration of Independence which set forth the official propaganda of the war is a very different document from the Constitution of the United States which followed the war; and this fact was maintained successfully against one of the war-time political prisoners who found that he could not be acquitted, although the prosecution admitted that the utterance for which he was convicted was in literal conformity with the Declaration of Independence.

The distinction between the two documents is quite obvious, although one does not have to belittle the Constitution of the United

States or cease to be grateful for what that Constitution has done while he notes the fact that the principles of the document are not what the men of Valley Forge had in view as the object of their tribulations. The Declaration of Independence is all for the rights of man; the Constitution is mainly for the rights of property. In the latter document, when it left the convention which framed it, there was not even a bill of human rights; and, while it is sometimes very difficult for the layman to discover what the decisions of the Supreme Court actually have to do with the Constitution of the United States, it is hardly to be doubted that that court interprets pretty accurately the spirit of the document. Therefore, the judges are probably right when, in any contest in which social righteousness conflicts with great vested property interests, they give the decision—as they almost invariably do—in favor of the property inter-



ests. It is no accident that human slavery and child labor were found to be constitutional, while the income tax and peaceful picketing were found not to be so.

The physical violence of the French and American revolutions, therefore, could not accomplish the real exaltation of the common man. It is a fact that he who runs may read, yet it has not made the slightest impression upon the hard-headed, far-seeing revolutionist, Trotzky. To him in the shameless nakedness of his materialism such a notion as the one upheld here, that there are spiritual forces in control of human destiny, is sheer nonsense. Nonchalantly he proceeds to build up a powerful Red Army, forgetting that Russians cannot wield a force of that kind and that, on any sane materialistic premise, such a force is bound to wield Russia. It is pathetic to see such energy, devotion, and self-sacrifice as he exerts forging, with whole-

hearted devotion to Russia, the sword by which Russia must perish.

But, to return from prognostication to events which actually have happened, American wars generally illustrate the futility of warmaking. The uncanny conflict of 1812, for instance, had, according to those who propagated it, two main purposes. The first was to have rescinded the British Orders in Council relative to search and seizure in vessels on the high seas. They had been rescinded, however, before the war was declared. The second was the annexation of Canada to the United States. Yet Canada still remains a loyal section of the British Empire, not even so likely to federate with the United States as is Australia.

Again there is the Mexican War, the real purpose of which was to make slavery permanent in this country by expanding the territory in which slaves could be held. But it

was not long after this war that slavery, as an institution, ceased in America.

Let it not be imagined, however, that the immediate abolition of slavery was one of the purposes of the Civil War. In his first inaugural address President Lincoln said that it was not proposed to interfere with slavery where it then existed; and during the early part of the war fugitive slaves were returned to their owners by order of the Federal government. The real purpose of the war was quite different; it was to determine the supremacy of the Federal government over states' rights. Long ago in a New England grammar school the writer was taught by one of the most capable teachers he ever knew that the Civil War settled forever the question of states' rights in America. But as a citizen of Arizona and as a citizen of California he has seen each of these states pass laws at variance with the Federal Constitution

and in contravention of national treaties. In 1925 the attempt to square our Federal Constitution with the rudiments of social righteousness by passing an anti-child labor amendment was defeated largely through state sovereignty arguments. No state recently has been able successfully to defy the Federal Government, but the states' rights question, over which so much precious blood was shed from 1860 to 1865, was not settled by the Civil War. It has never been settled by anything, and it remains exactly where it was left on the day that the Constitution was adopted.

The Spanish-American War at first thought might seem an exception to the general rule. Its object, ostensibly, was to set Cuba free from the tyranny of Spain. That object was attained. But Cuba was not actually made a free republic. She is free only so long as she conforms to the will and pleasure of certain

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dominant interests in the United States, no matter how sincerely the purer element in American politics desires to assure the best possible government to her.

And yet to the young men of 1898 the ideal of setting an abused people free from tyranny seemed very real. We felt that it was well worth sacrificing life in Cuba in order to make men free. Our faces glowed as we repeated, actually thinking that it bore some relation to reality, the formula that "Governments derive their just powers from the consent of the governed." We wished to give our Cuban neighbors privileges in the possession of which we thought ourselves to be secure. Therefore, there was added to the shameless note of vengeance which rang across the continent in the slogan "Remember the Maine," a very real yearning to advance human liberty.

Now mark the outcome! This war against Spanish imperialism gave to American im-

perialism the most vigorous impetus which it had ever received. It launched us upon a course of naval megalomania of the intensest kind, a development signalized by the fact that our own Admiral Mahan's book on sea power was received with unstinted admiration by all the most blood-thirsty naval monomaniacs of the world. It also left us under the assumed necessity of administering imperial control over islands on the other side of the globe.

There are, it must be granted, many splendid Americans who consider absurd any idea of their nation's having imperialistic tendencies, but the fundamental laws of history and of biology have not yet been repealed by Nature. We cannot expect to find nations anywhere acting contrary to the normal principles of their being unless they have been converted by spiritual regeneration. The American is not the result of a special, new

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act of creation; every citizen of the United States is a descendant of some race or people which has dominated or has wanted to dominate others. Imperialism is just as much in the blood of the American people as it is in that of all other peoples. The human animal, in common with the whole animal kingdom, is viciously acquisitive; by nature, he is inclined to exploit the weaker specimens of his kind.

That so many Americans should fail to comprehend this fact is extraordinary. Of course, the cheap talk of some of our Senators and Congressmen in regard to the nation's keeping out of foreign entanglements is wholly disingenuous, because even in Congress we cannot expect to find such colossal ignorance as that any one there can doubt but that we are likely to become involved any day in a bloody entanglement in almost any part of the world. But besides this



specious ignorance there is a very real failure on the part of countless Americans to comprehend the fact that their nation has a powerful imperialistic trend. We citizens of the United States often fail to understand that there is frequently good reason for the resentment against our imperious attitude on the part of citizens of the South American republics. It never occurs to millions in this country that, to learned Japanese and Chinese, the American Empire may well look like a ravenous beast with jaws spread to devour the Orient—the lower teeth appearing as the Hawaiian and the Philippine islands, the upper jaw suggested by Alaska and the Aleutian Islands.

But there is no need for going into the details of American imperialism as it is now manifesting itself, especially since so much careful study is being given to the subject by those who, unlike the writer, have a claim to

be heard in the case. The intention here is merely to recall the commonplace of biology and history that nations which have made the material attainments that mark the present condition of the United States are bound to have imperialistic tendencies.

It will not be questioned by any well informed person that such tendencies began to manifest themselves with a vigor hitherto unrealized in America immediately after the Spanish War of 1898. This is precisely what would have been expected by all familiar with the nature of war. It was inevitable that the war against Spanish imperialism should intensify and develop American imperialism because there is always a tragic Nemesis to the war spirit which leaves a fighting nation under the blight of the very evil which it opposed in another nation.

This truth has no better illustration than the changed conditions of American life

which sprang out of the Great War. No other statement of the war's purpose so moved the fighting nations as did President Wilson's saying that it was "a war to make the world safe for democracy." This saying was sincerely uttered and sincerely accepted. It was taken seriously throughout the allied nations. Americans, particularly, wanted to overthrow Teutonic autocracy and militarism.

Germany, moreover, had laid herself open to special odium along this line. By nature she was no more and no less characterized by animal pugnacity than were other peoples. As a matter of fact, her military and naval expenditures in the prewar period were, by no means, proportionately large compared with those of other European countries or with those of the United States.<sup>1</sup> But Germany was obnoxiously undemocratic: she did

<sup>1</sup> See *The Roots and Causes of the Wars, 1914-1918*. By Sir J. S. Ewart. Vol. I, Page 512.

so give herself to forcible suppression that it became just to think of the land as covered with placards in regard to things forbidden (*verboden*); and she did display a shameless nakedness in her militarism which was extremely repulsive to the apparently growing refinement of civilization.

In opposition to this autocratic militarism, America rapidly built up an autocratic military system. The marvelous machinery of her acquisitive processes was swiftly, vigorously, effectively, and most naturally turned in the direction of the rapacity of war. In Biblical terminology we had put our hands into the pitch with which our enemies were defiled.

That is to say America had been gripped by great cosmic forces which must always act in the same way. The result was to have been expected and was even predicted, in some quarters, before we were well launched upon the conflict. At the time of our entrance into

the war the writer heard a young scholar say, "I am going to enlist as a protest against the German spirit; but it is difficult to see how we can come out of the struggle without absorbing that spirit."

Have not his forebodings been somewhat justified? Was America, at the cessation of hostilities, given over to an enthusiastic outburst of democratic liberalism; or was she not rather given over to a spirit of autocratic repression? Were there ever before so many men in prison in America because of their honest convictions as there were at the close of "the war to make the world safe for democracy"? Could the incrimination of a poet like Ralph Chaplin or of a working social idealist like Anita Whitney have taken place unless the nation had, at least temporarily, repudiated the spirit of Jefferson and of Lincoln?

No, the facts in the situation are quite ob-

vious, and there is little danger of our making too much of their importance. Indeed, we may have failed to note at all the hideous irony of the postwar situation in the United States. Nevertheless, it is a fact that more than one soldier who risked his life in the war with a sincere purpose of advancing human freedom came back and allied himself with jingo mobs which were out to suppress freedom. Some organizations of ex-service men even went so far as to lend their prestige to the barbarous endeavor to make various states pass laws forbidding teachers in the public schools to criticize unfavorably the heroes of the nation's past, laws which would have made it criminal for a grammar school teacher to tell her pupils what Hamilton said of Jefferson and what Jefferson said of Hamilton.

It is also a fact that the nation which most despised Germany for setting herself and her

*kultur* above the rest of the world came out of the war with an exaggerated self-exaltation of the type which has abased so many nations of other days. It is true, no doubt, that some Americans have opposed the League of Nations and even the World Court on the grounds of an overrefined idealism; but the great mass of American opposition to such sincere efforts toward higher civilization is due to that contemptible provincialism which leads nations into a vain sense of superior aloofness. Exulting in their mental limitations of this nature, men called themselves 100% American; and took an attitude justifying the wag who said, "I am 200% American. I hate everybody." Great numbers of this type joined the Ku Klux Klan and babbled cheerily of the superiority of the pure, white Nordic race. Those who had once been fighting mad at the thoroughly misunderstood song, "*Deutschland, Deutschland über alles,*"



later became frenzied if it were suggested that their own country were not in every way superior.

But by far the pitchiest reaction to the war against German militarism has been the intensification of the American militaristic tendency. At the very time when the Holy Spirit seemed to be appealing most urgently to the heart of mankind to build up the fellowship which is the province of that Spirit, the United States chose to institute an annual day of mobilization of her war resources. This, in spite of all disingenuous and puerile official explanations, is an exaggerated case of saber rattling of the precise type that war propaganda had taught us to consider peculiarly Germanic.

An even more ghastly manifestation of the same tendency is the increasingly successful endeavor to militarize our high schools, colleges, and universities. Now, while educa-

tion is a severe discipline, it has nothing in common with military discipline; and even prewar Germany did not attempt to vitiate her really admirable educational system by the official intrusion of military impertinence. Educationally there is nothing convincing to be said in favor of military training in institutions of higher learning; and if our eminent educator, John Dewey, stood alone in the matter, instead of being one of like mind with the majority who are competent to judge, his word would be worth more than that of any military man in the world. He says that military training in public educational institutions is "undemocratic, barbaric, and wholly unwise."

Barbaric is far too mild a term if The Manual of Military Training in use in 1925 in the College of the City of New York is any criterion. "Bayonet fighting" says this up-to-date American college textbook, "is

possible only because men naturally possess the fighting instinct. This inherent desire to fight and kill must be carefully watched for and encouraged by the instructor." Therefore, the book goes into scientific detail, teaching the cultural refinements of breaking necks, gouging out eyes, and performing other similar activities of the properly educated man.

This book, the War Department assures us, will be revised, and no doubt, the new edition will sound less brutal. The new text, however, will not change the actual facts which the present edition expresses so frankly. Those facts, as some of the preceding chapters indicate, are at the bottom of the whole military business whether the truth be frankly avowed or not.

Frank truthfulness, by the way, as we have had other occasion to note in these pages, is not the outstanding quality of military

honor. So we find our military texts saying one thing to the fathers and mothers of American students and saying quite another thing to the officers who are to train those students militaristically. To the fathers and mothers The Junior Reserve Officers Training Corps Manual says, "The purpose of this book is not to make soldiers out of your boys, but to develop them physically, morally, and mentally into the best type of citizens, capable of defending our flag should an emergency arise." But the Infantry Drill Regulations issued for use in connection with the above Manual tell the training officers to make their soldierly character appealing in every way because the students "are being trained to be soldiers, and the model should be actually before them."

Similar evidence of the attempted militarization of our future trained leadership could be multiplied almost indefinitely, and there

is no doubt that academic military training is rapidly and constantly broadening its field of influence. This, as Professor Dewey's words above quoted would indicate, must mean an increasing lack of democracy in our education. For a military system, by its very nature, must be a dictatorial, tyrannical affair. The soldier, just as long as he is soldiering, is for all practical purposes an abject slave, absolutely lacking in self-direction. Even his thinking is given to him ready made; and all that he is allowed to hear, to read, or to write is carefully censored.

Now, when this way of life becomes dominant or even influential in academic circles there is, Scripturally speaking, the devil to pay. For just as the censorship is essential to soldierly life, so freedom of thought and expression is essential to scholarly life. The two disciplines are incompatible. There cannot conceivably be the spread of the military

point of view in institutions of higher learning without a proportionate suppression of academic freedom.

That there is in America to-day an appalling interference with academic freedom is not open to doubt. This situation is not, by any means, entirely due to War Department influence, yet it is one of the postwar, anti-democratic phenomena that excellent scholars and teachers in considerable numbers have, since the war against German autocracy, been dismissed from their positions. It is unfortunate, in this connection, that Upton Sinclair's interesting studies of present-day conditions in scholastic life should be so needlessly burdened with the social dreamer's emotionalism and the novelist's creative imagination. For when all of Mr. Sinclair's fancies and emotions are taken into account there still remains in his pages a vast body of depressing fact. While not every incompetent

teacher who may be dismissed from his position is a martyr to the cause of truth, the list of eminent economists, to mention merely one type of scholar, who have emphasized the evils in our present economic system and have then been retired is too long to be reasonably explained on any theory of simple coincidence.

But if this spirit penetrates so deeply into our most precious scholastic life, we cannot be surprised at its thorough permeation of our ordinary affairs. Governmental impertinences in regard to travel were never before so atrocious in peace time in the United States as they are at present; our passport regulations, imperialistic and militaristic to the core, must sorely grieve any one who has left in him a touch of the old spirit of free Americanism. Moreover, the greatest glory of our history has almost entirely passed away since the war "to overcome governmental tyranny,"



for even as late as the early nineties grammar school boys in the United States thrilled as they were taught that their country had been the refuge of the oppressed and the goal of the seekers of freedom from the Old World. Since the war, however, all that has passed away; and while the writer would be the last to wish to lower the standards of living for the American laborer, no one who loves his fellow men can imagine that our present immigration policy can be in any way pleasing to a righteous Heavenly Father.

As a matter of fact, governmentally we are ignoring *in toto* all idea of a Heavenly Father; and, partly as a consequence, we are assuming a provincial self-exaltation which is a denial of human brotherhood. This provincialism necessarily abases us in the eyes of all intelligent people abroad; and we ourselves can hardly contemplate without shame the refusal on the part of our officialdom to

allow so many distinguished foreigners to meet our citizens on our own shores. The guns in Flanders had scarcely ceased to roar when Jean Longuet learned what militarism can do to the spirit of intellectual hospitality in a free republic; and from then on the mailed American fist has barred the entrance of many of the great ones of the earth whom it is the inherent right of our one-time liberty loving people to receive. Perhaps the quintessence of our peace-time military censorship was attained in 1925 when both the Countess Karolyi and Mr. Arthur Henderson were told that they could not enter.

Such atrocities at the gates of the nation have had their counterpart within our borders. Numerous cities and towns have passed ordinances destroying the constitutional guaranties of free speech. Indeed, more than one enthusiast has been arrested for reading the

Constitution of the United States to groups of American citizens.<sup>1</sup>

These evils, let it be granted, represent the extreme of our militaristic trend, and they are being opposed by righteous influences. However, we are not in the least danger of overestimating this extreme; and nothing could be worse for us than to take it as a matter of course. So it behooves us to realize what happens when we try to overcome evil with evil or to destroy sin by sinning.

Common sense, therefore, at the point which we have reached in the world's long and thorough experience, should teach us that we can overcome evil only by the exertion of good. Obviously we have put our hands deep into German pitch and we are badly smeared. We can cleanse ourselves only in one way;

<sup>1</sup> See *The Nation* for June 6, 1923. Article: "Upton Sinclair Defends the Law." The writer has in his possession evidence of four other similar cases.

and a person need not be an emotional evangelist in order to point out that way because biology and history indicate, quite as surely as does the gospel, that we must be washed in the Blood of the Lamb.

## *Chapter Nine*

### THE PEACE OF GOD

THE PRECEDING PAGES are anything but exhaustive. And yet the fragments of truth which have been given should leave no doubt as to the futility of war from the standpoint either of the head or of the heart. To the little that has been set down here any well-read person can add illustrations by the hundred of the eternal law enunciated by Jesus that "they who take the sword shall perish by the sword."

Against the validity of this law one could easily erect a plausible theory. It might seem, indeed, it does seem to the great majority of men, that a nation can draw the sword in self-defense and then lay it away where it will not turn against that nation.

All such theories crumble, however, when placed in the presence of historical reality. They ignore important laws of psychological suggestion and biological growth.

We all tend to fall into this error, not realizing that the attractive glamour which military activities have for the normal, healthy youth has its strong psychological appeal reinforced a thousandfold by the instinctive, natural urge of his physical being, inheriting, as it does, the acquisitive belligerence of an inconceivable number of generations of animal forebears. Moreover, nothing can be static in a living world; and the Anglican baptismal prayer which asks, on behalf of the candidate, that "all sinful affections may die in him, and that all things belonging to the spirit may live and grow in him" is based upon a profound understanding of our nature. It actually is necessary for materialistic, fleshly lusts to die in one if spiritual tenden-

cies are to grow in him, because if the evil things do not die, they will live and grow to the extent of killing out the good.

Now, there is nothing else in the world that gathers and concentrates into itself so much fleshly lust as does the military system. The matter has already been touched upon and it is not necessary here to bring up any more of the vast number of nasty details inseparable from the raw facts of military life. We should remember, however, that any military establishment must either die or grow into vigorous militarism, and that militarism by its physical, biological nature is nothing more nor less than the organ of imperialism.

At this point one might be tempted to ring in the theoretical notion of defense as the sole aim of the military system. But when we come into the realm of tangible reality, defense takes on the meaninglessness which Jesus found in it. For no straightfor-



ward military person would hesitate for a moment to admit that armed defense is never secure until it is in a position to become aggressive.

Now, taking into account the obvious scientific fact that the most primitive and fundamental impulse of all living beings is to increase their substance, what is bound to happen in a nation when its "defensive" armament becomes "sufficient"? Imperial acquisitiveness on the part of any nation is the natural law of its existence, and the sufficiently armed country is scientifically bound to attack others.

And yet the Christian religion, whenever it approaches the teaching of its Founder, has a "foolish" notion that the sinister, natural impulses of our material being, both individual and social, can be overcome by spiritual forces. Difficulties, surely, inhere in this notion; it is not easy to define what one means

by "material being," and a more angelic philosophy might fear to tread the ground of a dualism into which the writer's folly does not hesitate to rush. But, after all, such difficulties lie in a remote, if not detached, realm of thought while the Christian religion, whenever it is genuine, lies, to a great extent, in the realm of practical experience.

A large measure of such experience led St. Paul to tell convincingly of two natures struggling within him, and to call those two natures the flesh and the spirit. The flesh, as we have already noted, is, without any endeavor on the part of St. Paul to make it so, a term of precise scientific accuracy. Our flesh, as every biologist knows, is the seat of all tendencies which hold us back from the attainments which the finest men and women desire to make. The spirit is that in us which works against these tendencies of the flesh.

The facts of religious experience can most

readily be thought of by Christian people in these terms, although many good thinkers consider what we call "spiritual" to be just as normal and natural as any other characteristics in human life. They think of biological nature as a sort of grape-bearing thorn or fig-bearing thistle which through the processes that have produced what the apostle calls the carnal or natural man, is working up into what he calls the spiritual man. Or, to draw once more upon the thought of Jesus, nature would be, on this theory, "a house divided against itself."

To this theory, though not expressed in these terms, Professor J. Arthur Thomson gives his unhesitating support. In his argument, however, he admits that the majority of the greater evolutionists have not found nature to be working out into what we call spirituality: and we must never forget that the Great War which brought mankind to its

highest pitch of collective energy manifested that energy as the most cruel and the most destructive which Nature has yet produced.

Therefore, an ordinary, unscientific minister of the gospel may possibly be pardoned if he still uses the term "supernatural." Scientists may have a superstitious fear of the term, but it has a strong hold upon the religious consciousness; and it will probably always connote a reality in experience, even after science may have reached much surer ground in this matter than it has yet reached. Just at present it is surely not out of date to think of nature as inherently "red in tooth and claw," to see the logical development of human nature in the fighting planes, submarines, poison gases, and high explosives for which the world is now grievously in debt; expenditures which will keep the world forever in debt unless the material impulses working out in human nature are subjected

to spiritual control. Such control we may still reasonably call supernatural.

Its difference from the biologically natural which justifies our terminology lies in the fact that to develop spiritually requires an intelligent self-direction, while to develop naturally is merely to be carried along by the impulses of our material life. We have already considered the oneness of wisdom with righteousness, or as we might just as well have put it, intelligence and spirituality. Furthermore, we there made due allowance for the marvelous achievements of animal cunning which the human brute or the human pack makes. Taking this into account, it is nevertheless true that man does not attain real intellectual control, which is true spirituality, until the throbbing passions of his physical nature are subdued. So long as material gain, resting on the sanctions of physical force, is the dominant motive of his life, man can

never be said to be spiritual. This fact explains quite simply the two doctrines of Jesus upon which he himself was most clear but which human nature finds it hardest of all his teaching to take seriously, the doctrine of the evil of riches and the doctrine of the sinfulness of using physical compulsion.

Thus the higher spiritual intelligence rises above all materialism, and war, let it be reiterated, is utterly lacking in this true intelligence. It is an unintellectual, unscientific procedure beginning not in careful analysis of actual facts but in a passionate acceptance of diplomatic lies. Peace, on the other hand, requires the full exertion of spiritual intelligence, the control of blind brutality by the understanding of truth.

The war problem, then, like all other great social problems, has its solution in the teaching of Jesus; and we find a striking unanimity among most great students of the subject

in their understanding of what Jesus thought about war. In the past century many thinkers and scholars of various nations, with their greatly differing religious inheritances, have tried to dispossess their minds of all preconceived notions in regard to Christianity and to gather from his own words exactly what Jesus meant. To mention but a few lofty souls, Tolstoi, in Russia, Ruskin and Morris in England, Nash in America, Rolland in France, and Gandhi in India; all found Jesus to teach absolute pacifism and all accepted that teaching as wise and true.

Now it is hardly to be doubted that the Master's understanding of peace grew out of what he himself took to be his own consciousness of the God of Peace. There is in this understanding all that immediate directness which everywhere gives such compelling charm to the thoughts of Jesus. We normal men and women are likely to be hyp-



notized by the suggestions of various types of dogmatism to such an extent that we fail to see facts which are very obvious. But Jesus has that fleckless purity of heart, and therefore of mind, which does not have any impulse to ignore facts no matter how disconcerting they may be.

For example, he had much the same intellectual inheritance and training as that which leads us to feel that God uses physical force in order to produce moral and spiritual results. In fact, the Old Testament bases much of its teaching upon the visionless theory of a punishing God who relies upon brutality to induce righteousness. This kind of interpretation of history did not, by any means, cease with the completion of the Old Testament; it has since been the common theme of religious historians; it has been the basis of all Church preaching which has encouraged men to make war.

The difficulty with the theory, however, as Jesus saw so clearly, is that it does not conform to the obvious facts of reality. When he elucidates those facts we realize that we have known them all along but that we have simply failed to interpret them. We know well enough from our own experience that God does not force us to do the things that we ought to do. We have every reason to believe that when a falling tower, whether in Siloam or in New York, crushes out the lives of men the victims are not likely to be worse people than others. We know positively that the greatest material good is given to the wicked and to the righteous indifferently—that our Father “maketh his sun to rise on the evil and the good, and sendeth rain on the just and on the unjust.”

There are, of course, irresistible laws of cause and effect. Good and bad results do follow right and wrong ways of acting.

Nevertheless, those results do not come as restraints to sin or as compulsions to righteousness. The results of wrongdoing do not of necessity fall most heavily upon the wrongdoer; the good mother always suffers more from his evil ways than does her wayward son, or to take an example particularly appropriate to this discussion, the sins of the promoters of war are visited most terribly not upon themselves but upon the luckless boys who have to do their will. On the other hand, the benefits from the goodness of the righteous accrue in lavish measure to those who do not deserve them; it is always the one in whom the spirit of the Godhead dwells most fully "by whose stripes we [sinners] are healed."

This is true in spite of all demurrer on the part of a justice which wants an eye for an eye or a tooth for a tooth. That justice does not prevail in the actual affairs of men; and

Jesus taught that it does not just as surely as he taught that it should not. His vision of his Heavenly Father was too clear for him to behold any iniquity in God. To him it would have been as blasphemous to attribute vengeance to God as it is logically absurd to think of the blood lust affecting a Being whose essence is pure spirit.

This point has often been ignored by Christian thinkers in their theories of the Atonement. Far too commonly professing believers have thought of God as so wrathful because of human sin that He had to be appeased in some way. He was appeased and satisfied, so this barbarous doctrine holds, when Jesus took our sins upon himself and suffered bitterly for them. It is amazing that such a blasphemous idea of the God who is Love could have been held by men who considered themselves to be particularly orthodox followers of Christ. It seems especially strange

when we recall how exalted a view they took of the deity of Jesus, for if Christ be very God of very God the Crucifixion can hardly be conceived as the Eternal Father's "taking satisfaction out of" some one for our sins, but rather as His manifestation of how far He, in His uninterrupted love for sinful man, is willing to go.

This is mentioned here not with any endeavor to establish a theological proposition. The intention is merely to throw out the suggestion that if Jesus be the Word of God, God's expression of Himself in human terms, then the Crucifixion must have been the fulfilling of God's love and not that utter contradiction in terms, the appeasing of God's wrath. Therefore, whatever differing ideas of the nature of Christ good men may hold, it would seem as if they all might find something like common ground in the thought that Jesus was never more Godlike than when

he offered himself upon the Cross. "And I, if I be lifted up from the earth, will draw all men unto me."

That, as Chapter II endeavored to show, is the very essence of the teaching of Jesus. Man's righteousness cannot be forced. At the very beginning of the Gospel record the mystical story of the Temptation suggests that Jesus repudiated as Satan-worship any attempt to force the kingdoms of the world to do his will. Rather must man's righteousness come out of the freedom of his deliberate love of God.

The true Christian idea of the Atonement, then, would be that Jesus on the Cross is perfectly at one with God, and that therefore all who are drawn up into the spirit of the Cross by Jesus are at one with God. No other way of life can be a godly way; for God Himself "resists not evil." His is the love that "endureth all things."

Many of the hardest problems of the Christian religion are solved by this truth. We cannot, of course, expect to sound all the depths of reality; but if Jesus has revealed the nature of God it is far easier to understand a great deal that naturally would be difficult to explain. For example, we often wish that God would force us to be good and we wonder why He does not; but if it is not in His nature to force those whose willing love He seeks, that difficulty is removed. Again we wonder why the Divine Person, who is supposed to love us thoroughly, lets it be so hard for us to feel His presence; but if the greatness of a personality be measured by its self-restraint, it is not to be expected that the Supreme Personality is going to force Himself upon our attention in the slightest degree. Only in complete giving of ourselves can we come to Him; only the pure in heart can see Him in any satisfactory way.



This truth is borne out by the facts of our actual daily experience; even on general principles it ought not to be so very difficult to see humility and meekness as attributes of the Divine Being. And yet nothing seems more difficult than for people in so-called Christian lands to take seriously the thought of meekness as desirable in the affairs of this world. The newspapers that enter the present-day Christian household frequently contain jesting paragraphs which endeavor to make a mockery of the meekness which Jesus taught; and, instead of resenting this cheap wit, the ordinary Christian householder mildly assents to it.

One reason for this particular opposition to Christ on the part of his nominal followers is the utterly false notion that meekness is weakness. It is a notion which seems to come to the average man quite naturally, and yet it flies in the face of all our commonest ex-

perience. Even on a low plane such as that of machinery the most untutored person realizes that the machine which runs most smoothly and quietly is the one which is the most effective in the exertion of mechanical power. In the realm of higher intellectual attainment the same principle holds; anyone who has considerable learning knows that, as a rule, the scholar of largest achievement is apt to take a very humble view of his learning. Likewise in the æsthetic field fine restraint releases the expression of greater power; and the artist with the most delicate touch has the most force.

It seems a matter of course, therefore, that meekness should be a mark of strength. Self-restraint is the highest form of human power; and, if it be true that "he who ruleth his spirit is better than he who taketh a city," He who holds the boundless universe in the hollow of His hand may very well be the meekest Being

that lives. So that instead of its being hilariously farcical to think of the meek as inheriting the earth, it is the height of sanity to expect that those who are the real children of God, the peacemakers, shall come into their just inheritance.

If this be true, it is the greatest tragedy of history that Christians, as a rule, have treated the central teaching of their religion so cavalierly. The most optimistic cannot sanely believe that Christianity has really begun to make the attainment of which it is capable. And he who looks at the matter without prepossession must find in the historical course of the religion of Jesus only the weakest presentation of the life and power of Jesus.

In the Great War, for instance, most of the nations involved were nominally Christian. So many of the people concerned were adherents to some branch of Christianity that

a firm, unified stand on the part of the world's Christian leaders would have made the war impossible. Thus many of the finer souls of our time have been irretrievably lost to organized Christianity because of its pathetic weakness in the greatest opportunity it ever had to show its strength.

In this weakness, however, lies one of the most valuable lessons that Christianity can learn from actual life. Why was the organized religion of Jesus so weak? Why did it fail to exert the saving power which it possessed? Simply because it did not really believe in the teaching of its Master, and did believe in the antichristian use of physical force to attain moral ends. In other words, the weakness of the Church was quite obviously due to her belief in force. But Church history invariably teaches the same lesson, the substitution of material power for the strength

which is in Christ Jesus has always made the Church shamefully weak.

What she might have accomplished if she had not succumbed to this weakness may be judged from the great practical experiment in the peace principle of Jesus which has been made in our time. This experiment was not carried out under the guidance of any professedly Christian organization, and the chief experimenter did not call himself a Christian. Nevertheless, Gandhi actually demonstrated, in South Africa, what Charles Rann Kennedy would call the terribleness of the meek.<sup>1</sup> The Mahatma himself called it the effectiveness of soul force. It is a principle which we cannot understand if we think of meekness as a weak and flabby cowardice, forgetting that, as exemplified in Jesus, it has strength enough to

<sup>1</sup> See *Mahatma Gandhi*, by Romain Rolland. Century Company. Page 12-ff.

lift the sin of the world and courage enough to endure the Cross.

The Mahatma, Gandhi, accepted the principle absolutely; he loved his enemies; he refused to strike one single blow in return for all the insult and bitter suffering that were inflicted upon him. The courage of his endurance has never been surpassed among men; and the purpose for which he worked, the securing for his maltreated Hindu brethren in South Africa of their constitutional rights, was accomplished. Force of arms could never have done what that which he terms soul force brought about after twenty years of exertion.

The great test, then, has been successfully made, and nothing that may happen in India can destroy the fact. If Gandhi's method were adopted by a united India, it could not possibly fail. A contrary method cannot possibly win. There might, as a remotely conceivable outcome of armed rebellion in India,

be a substitution of an Indian imperialism for the British. But that, as *The Sermon on the Sea* so well maintains, would be merely the substitution of one tiger for another. India or any other land can be made truly free only by soul force. This expressive term seems to be Gandhi's own. Like so many of St. Paul's apt expressions it comes from the Mahatma's clear analysis of his inner life. He is conscious of soul force within him and he knows that he can make use of that force.

But regardless of the origin of the term, it is not very far away from that fine Christian phrase, "the power of the Spirit." Even in the Old Testament there are several hints of this power, and none is more striking than the one which, oddly enough, comes out in the story of the vehement Elijah. That prophet, stirred with un-Christlike hatred and throbbing with blood lust, once, so the narrative goes, had the chance to learn the most



important lesson that can be learned about God. He was shown the dread violence of the storm and the earthquake and the fire but the Lord was not in them. They, in all the turmoil of their raging, could not silence the "still small voice" in which alone lies any constructive power.

Here some ancient writer shows real vision fleeting though his glimpse of the peace of God may have been. In those days even more truly than in the days of the fiery apostle one could have spoken of "the peace of God which passeth all understanding." But to all natural men the peace of God has that quality, for we cannot understand His peace so long as we are influenced by the combative ways of the world.

And yet outside the peace of God there is no real understanding. As we saw in another chapter, intelligence is absolutely incompatible with the angry mood of conflict. There-

fore, it ought to be clear that the all-loving God is all-knowing because His spirit cannot be touched by the wrath which blinds men. Thus He does not crush us into subjection. Nor does He force us in any way to do His will. He wants us to turn to Him in love, to come to Him because we feel our great need of Him. On any other basis He has no use for us.

Peace, then, is in the very nature of God. He is the Author and Giver of that perfect gift. Just as pugnacity is in the essence of our biological, material nature, so peace has its source in the divine and spiritual. There can be no abiding peace which does not have its cause in God.

There come, of course, through the necessities of exhaustion and the natural demand for rest, periods of cessation of hostility. There are numerous expedients, like treaties and international agreements, which tempo-

rarily check armed conflict. Nevertheless, there is no peace in armed neutrality, and there never can be any real peace in a world in which competitive acquisition is the dominant motive. Protective tariffs, foreign exploitation, rivalry in securing control of oil deposits, and a thousand similar brutal facts make war inevitable. Those who believe that such expressions of human desire are ineradicable from nature are justified in saying that we can never get rid of war. These things and war are manifestations of the same cosmic impulse; all are normal, natural activities of biological man.

Therefore, the problem of peace is the problem of the conversion of the natural man. Peace consists in a complete turning of humanity from the world to God. It demands the unconditional surrender of economic conditions to spiritual aspirations. Acquisitive-

ness must give way to service; Mammon must abdicate in favor of God.

Such a demand may, at first, seem utterly remote from reality; but it is merely a call to set our surpassing understanding to work. We have simply to apply an intelligence which is more than sufficient for the task to the common welfare of the world. When we lose ourselves in this divine ennobling purpose our degrading national self-exaltations will fade away and we shall find in ourselves the greatness of citizenship in that abiding realm whereof God will not be ashamed to be called its God.

## *Chapter Ten*

### THE TRULY COURAGEOUS

IT IS NOT STRANGE that so many thinking men despair of the world's ever doing away with war. The fighting spirit, as we have noted so often in these pages, is most deeply rooted in human nature. Before many of the mountains were brought forth, acquisitive pugnacity was tightly woven into the living substance of all animal forms, and it will require a vigorous exertion of the faith that can remove mountains to exterminate this brutal quality from the lives of men.

The first requisite of such effective faith is courage. We cannot make that fact too clear. The pacifism of recent years has failed to appeal to countless red-blooded men because they have felt that all pacifism is shrinking

cowardice. Their feeling possibly may have had some justification from the way in which the peace idea was presented: and yet no other kind of courage can be compared with the courage of Christian peace.

This is not written with the least purpose of detracting from the fighting man's courage. Futile, nasty, and sinful as war itself must ever be, the bravery of many who take part in war is splendid. Nevertheless, as a matter of scientific fact, that courage is not so difficult as that of the man who is willing to give his whole heart and mind over to the peace of God. This truth has both a psychological and a physiological foundation. The entire process of stirring up war enthusiasm makes courageousness far more easy than it otherwise would be. Under the war morale the individual draws into himself the courage of the group. He becomes the subject of gre-

gamous suggestion and therefore, to a greater or less extent, hypnotized.

Moreover, one's capacity for suffering is measured by the fineness of his nervous system, and the more one's intellect is functioning the more will he feel pain. Sensitiveness is commensurate with sense. We have already noted that, in general, the war mood deadens the intellect. Of battle courage in particular it has been well said:

"Theirs not the *reason* why,  
Theirs but to do and die."

But when reason abdicates, finer feelings subside. Therefore, the spirit of Jesus on the Cross, of Socrates drinking the hemlock, or of Gandhi enduring the prison, is of supreme grandeur because in such cases the human intellect is functioning at full capacity, which, among other things, means the highest degree of sensitiveness to physical suffering. Men



who exert this type of courage face their ordeals not with the impetus of group enthusiasm but in spiritual loneliness. There may be friends with this nobler kind of hero in his trial; yet their feeling, under the circumstances, is not of the nature to build up morale.

It should not be overlooked, however, that a war hero sometimes performs splendid feats of individual daring, and it would not be fair to ignore the bravery of his loneliness. Still it is fair to remember in this connection the physiological fact that in the ecstasy of the gratification of lust all other feeling tends to become slight or ineffective. This is as true in the gratification of the blood lust as in that of any other sensual gratification.

Another physiological fact along the same line is that the warrior's courage is made easier by the spirit of hate which must exist in all

good fighters. Intense hatred actually causes certain glands of the body to exude a substance which benumbs the nerves. This alleviation is denied the hero of peace since he is wholly given to love.

The highest kind of courage, then, is a primary requisite in the establishment of real peace. To accomplish this most desirable of all human aims men must be willing to pay the price, whatever it may be, in shame, sacrifice, and suffering. This acquisitive world has made an appallingly tremendous investment in war, and that part of mankind which is directly interested in this investment cares very little how much blood is shed or how much anguish is caused so long as its material welfare is sustained. Any effective stand against the vested interests of militarism and imperialism must expect bitter, severe, and cruel opposition.

This brutality must be faced by the pioneers

of Christian peace. The spirit of Christ and the spirit of the world, as the New Testament everywhere insists, are at cross-purposes; the only Christian way out of the difficulty is the way of the Cross. Christ's men must stand against the power of the world.

But why should they not so stand? As peace is in every way superior to war, so should the man of peace be in every way superior to the man of war. The genuine man of war is willing to risk everything that human life holds dear in a courageous spirit of sacrifice. The man of peace cannot well expect or desire a lesser demand upon his spiritual resources. At all events Christ unhesitatingly makes an unlimited demand upon his followers, saying, "Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple," and "He that loveth father or mother more than me is not worthy

of me: and he that loveth son or daughter more than me is not worthy of me."

This is merely an expression of the wisdom that sees things in their true proportions, that puts first things first. If men and women heeded such wisdom, this world would be a far more glorious place in which to live. If General Robert E. Lee, for example, had put first things first, the tragedy of his life would have been avoided; for that tragedy was due not to any lack of moral grandeur, but rather to the inadequacy of his spiritual understanding which allowed him to put the part above the whole, to exalt Virginia above the entire United States. It is the same principle which would elevate the nation above the world; and yet no one could hope to be called a true Christian if he did not put Christ and his Kingdom higher than any other interest which men can have.

It is at this point that organized Chris-

tianity has made its most pitiable failure. The Church of Christ, for the most part, has put almost anything first rather than accept the unmistakable teaching of her Master. Absorbed in the material world she has, quite naturally, lost true comprehension of the spiritual.

Thus it has come about that an overwhelming majority of those who have considered themselves to be actual followers of Christ have repudiated that teaching of his which is most clear and fundamental. They have put worldly things above heavenly things; they have not understood that true Christian conversion is a turning away from the carnal to the spiritual, from the dominance of the body to the dominance of the soul, from Mammon to God, from the world to the Kingdom of Heaven.

To say that such conversion is necessary to salvation is to tell but half the truth; such

conversion is salvation itself. The accomplishment of this salvation was the main purpose of Jesus. Without this actual change from the carnal to the spiritual we can never hope to find ourselves in him. Obviously his Kingdom has failed to come, but this failure is due mainly to the fact that so very few of us have ever actually experienced conversion.

We have not experienced conversion because of misunderstanding. It has been somewhat of a wilful misunderstanding, since Christ's teaching in the matter cannot really be misunderstood. Nevertheless, in some way we have come to feel that Christian conversion is more a change in our habits than a change in our nature. We have felt not so much that material acquisitiveness is wrong as that there is a Christian method of becoming materially acquisitive. We have thought that a change in the rules of the game is equivalent to a change of heart. In

the same way we have made light of the Master's teaching in regard to war. We have told ourselves that some wars are righteous and that there are right principles in waging war. So, in this hideous social sin as in the other, changes in method have been substituted for change in character.

Such errors have always been made by the great majority of those who have taken themselves seriously as followers of Christ. They have not followed him in his thinking, faultlessly lucid as that thinking is. They have been unable to escape the dominance of the primitive, instinctive notions of the human animal. Therefore so-called Christians have fallen into the way of calling those words of Jesus which most clearly express his thought "hard sayings." But such sayings are really hard only to the unconverted. To convinced Christians they are the very essence of the system of Jesus. They are the elements in his



doctrine which are most truly grounded in the spiritual. The two clearest and most fundamental of these so-considered hard doctrines, the repudiation of brute force and the complete detachment from riches, cut away all the ground from under materialism. True spirituality depends obviously and absolutely upon the acceptance of these doctrines.

These two "hardest" teachings, moreover, are intimately connected, especially in their relation to the peace which Jesus makes of the very first importance. He makes worldly possessions of such little significance that he advises against defending them even by process of law. He would have us give our cloak to the one who would sue us with the purpose of taking away our coat. As to fighting, drawing blood and killing in defense of our property, such actions are wholly outside of Christian living. Men who would sacrifice other men's sons in armed conflict to protect

or to secure oil reserves, mineral deposits, or irrigation projects in foreign lands, and men who, in the homeland, would have the police or the militia shoot down strikers or, as has happened more than once in this country, their wives and infants, are, from the standpoint of Jesus Christ, bloodguilty murderers.

Such doctrine is indeed accepted only by very few of the many who are called to accept it. Nevertheless, it is unmistakably the teaching of Christ; and it must be taken as a measure of his intelligence and of his goodness. That his intelligence and his goodness are not those of the material world about us has to be granted; but the crucial question for the entire welfare of humanity is as to whether the world or Christ is right.

This question has received fragmentary treatment in some of the preceding pages. Sketchy as that treatment has been, it should

leave no doubt as to the inadequacy of the intelligence and righteousness displayed in the world's method. Whether the untried way of Christ be right or wrong, nothing can possibly be said for the world's way. Nothing has ever destroyed and confiscated more property, maimed more human bodies, lost more lives, disrupted more families, spread more foul diseases, taken away the honor of more women, and wrecked more high ideals than has the world's system of military defense. The monumental ruins of that illusion are to be found in the crumbling relics of former civilizations all round the world.

We should not be too hesitant, therefore, in looking toward the way of Christ. No other way has proved successful and practically every other way has been tried. In view of the utter fatuity of the ways of the world, furthermore, it is thoroughly absurd to reject

the way of Christ on the ground that it is not natural to the world.

And yet it is inevitable that the fact of its being so unnatural should make the way that Jesus taught hard for men to accept. The natural man bristles with wrath at the very notion of nonresistance. It is inconceivable to him that he should not be encouraged to fight for his property; it is blasphemous in his sight that we should refuse to resist with arms an armed attack. One of the most intelligent bishops in his Church once said to the writer, after hearing him deliver an address on war, "But you can't expect us to sit still and let the Japs come over and take us."

This remark represents not only the average but the above average thought of the great mass of nominal Christians of to-day and of yesterday. The doctrine of Jesus has not gripped as it should have gripped. The dis-

ciples consider themselves above their Master; the servants actually feel intellectually superior to their Lord. Nevertheless, there are certain truths which ought to restrain some who incline to a hasty rejection of the Christian principle. A few of them are mentioned here. They do not attempt to exhaust the subject, but they are sufficient to impel more serious attention than we usually give to the more challenging portions of the New Testament.

The first truth to be noted in this connection is the superiority of the spiritual to the material. Even war-makers pay a hypocritical homage to this truth. They never would dream of trying to attain the economic advantages which they expect from any war without first propagandizing the people who are to do the fighting with the idea that great moral issues are involved. During the World War, as Sir J. S. Ewart in his book, *The Roots*

*and Causes of the Wars, 1914-1918*, has so completely demonstrated, the moral issues dwelt upon by many of the War Offices as reasons for fighting were frequently changed in order to conform to changing popular moods.

This was, of course, a thoroughly disingenuous application of the principle. An honest application of it would be the realization that the individual human soul is superior to any conceivable amount of material values. In spite of the increasing tendency to race suicide, most parents still realize that children are infinitely more important than property. If their true understanding could prevail in government, all nations would shrink away in horror from the blasphemy against the Holy Spirit which would sacrifice in battle the lives of a group of boys for the sake of the property of a group of men.

Now one of the reasons for the superior

value of the soul is its capacity for service. Service, not acquisition, as has been so constantly emphasized in these pages, is the heart of the Christian purpose. A really Christian nation would be so serviceable to all mankind that no other nation could attack it without working severe injury upon itself. Such a condition of serviceableness, no doubt, seems very far from the actual life of any nation in this present world. It would not, however, demand, in any nation, a greater exertion of effort unprofitably expended by the great mass of citizens than is demanded by the present order. It would simply mean the substitution of the general gain for the general loss.

However, there is a consideration with regard to Christian passive resistance which holds good right here and now. That is the effect of such resistance upon the morale of the aggressive nation. Morale has always



been of vital importance to fighting men and never was it more so than in modern times. The courage necessary in enduring any war to the end depends upon the warriors' feeling the righteousness of their cause. That is why, at the time of the World War, all the important nations involved went to unlimited trouble and expense in publishing various books of diverse colors, the Austrian Red Book, the British Blue Book, the Belgian Grey, the French Yellow, the German White, etc., in order to prove, in each case, that the nation publishing the book was white and that its enemies were black. Now any nation which meets the attack of another nation with passive resistance demonstrates to the entire world that it is not the aggressive party. Thus it renders it impossible for the attacking nation to maintain its face in the eyes of humanity or even in the eyes of its own

citizens. It plays havoc with the enemy morale. There is not a great nation in the world to-day whose government could retain popular support in an unprovoked assault upon a peaceful, unarmed country.

Consider, for example, the effect of one special bit of Christian technique upon the spirit of soldiers engaged in a wanton assault upon a peaceful folk. In a real Christian country thus foully invaded the churches would frequently be full of worshipers praying, in unfeigned love, for their invaders, for that would be unmistakably the will of Christ. To such an expression of righteousness there would necessarily be certain reactions on the part of the soldiery. Those who were superstitious would be terrified; those who were cynical would have utter contempt for the government which they served; and those who had in them any glowing

spark of the divine fire would die rather than continue in their abominable work.

There is nothing more hateful to those whose business it is to express social hatred than pacifism; and they will welcome any opportunity to vent their feeling upon pacifists. Nevertheless, in spite of all that pacifists may have to endure, there cannot be, when pacifism is becoming effective, anything like the amount of suffering which is certain to take place under the war system. The cruel activities which passive resistance would instigate for a time could not last long because the blood lust would be deprived of the war conditions upon which it feeds and grows. War, not pacifism, is the great breeder of war.

In fact, practically all that war ever can accomplish is to reproduce itself. It is only a hypnotic illusion, dominating the race, that

can make men feel that spiritual values can arise out of material force. Physical forces can generate mechanical power; but all the mechanical power in the world is as nothing compared with what the great saint of modern India calls soul force. The exertion of this force has as its object the overcoming of evil with good—the conquering of hate by love. Gandhi says that he learned this principle from the words of Jesus; and we have noted above that most great minds, when disabused of all prepossession, find in Christ's words the same principle.

Now this principle is so infinitely above the natural way of the world that no man, after he has fully grasped it, can ever be content again with the world's normal course. The peace of God is so much more desirable than the conflict of the world that for the enlightened man life is not worth living if

there can be no hope of escape from "the body of this death." The peace of God becomes the pearl of great price, to obtain which the merchant who knows values sells all that he has. There is not the remotest doubt but that Jesus taught peace at any price.

And yet he taught it not as an anæmic, timid, shrinking coward, but in the red-blooded vigor of the most fearless Man that the world has ever known. The true pacifist represents the height of fearlessness, thus setting himself apart from the promoter of armaments who obviously would have us base our national conduct on fear. Men and nations arm themselves because they are afraid; the true pacifist is afraid of nothing in the world. His lack of fear is due to his faith. He believes in spiritual force as he believes in no other element in life. He knows that no other kind of nation could possibly be so powerful as the one in which

the peace of God, which is the very essence of divine life, should prevail.

But how far away this attitude is from that of the average Christian! It is one of the anomalies of organized Christianity that, while there is unlimited verbal palaver in regard to faith, actual, vital faith is wanting. It does not occur to the ordinary Christian that God has the power to establish peace along the lines which Jesus Christ laid down; and, as for basing practical social conduct upon faith in God's willingness to perfect the power of His peace by peaceful means, the general run of Christians would consider it preposterous.

Failure to accept the peace of God as Jesus taught it, therefore, is a collapse of faith. A Church that encourages or even condones war under any circumstances is an apostate Church; it has repudiated the Faith. The Church, tossed in the waves of human con-

flict, deserves to sink unless it can see its Master above the storm, oblivious to all the destructive forces of the material world, and hear His untroubled voice rising from the depths of eternal peace, saying, "Why are ye so fearful, O ye of little faith?"



## *Chapter Eleven*

### THE OPEN ROAD TO PEACE

IT IS SAID THAT SETTLEMENTS within the danger line on the slope of Vesuvius are rebuilt after an eruption has wiped them out. If this be true, those who rebuild these settlements have all the animal stupidity of the leaders of nations emerging from war. Such leaders invariably set in operation forces which they must know will lead to more war. Their conduct reminds one of the sobered drunkard shambling back to his old haunts.

The point here is that as soon as one rises above the psychic condition of the brutes he begins to see what militarism and imperialism are like. Even if he cannot grasp the council of perfection in Jesus' doctrine of pas-

sive resistance, as considered in the last chapter, the ideas of the most extreme pacifist have for him nothing like the mental degradation which inheres in militaristic teaching. He has stepped into the light and as his eyes become accustomed to the brightness he will see more and more of the wisdom which lies in righteousness.

To spread such enlightenment is the chief business of the Church. Her only excuse for being is to bear witness to the Light. Her ceremonies and observances are worse than useless if they do not develop and nourish the Life which is the Light of men.

Now it is fundamental in the teaching of Jesus that to receive fullness of light one must have singleness of vision. This truth holds of institutions as well as of individual persons; and the eye of the Church must be single if her whole body is to be full of light.

If the light that is in her be darkness, there can be no blacker darkness in the world.

This, in plain terms, means that if the Church is going to divide her interest between Christ and the world she is going to stumble into ruin. In the crude realities of the practical life of organized Christianity there are under way great projects, architectural, educational, missionary, and propagandist, which demand vast sums of money. Many of those most able to give are personally interested in the advance of militarism and imperialism; some even profit from the manufacture of the actual implements of war; a few want a powerful military and naval establishment for the protection of their oil wells, metal mines, and irrigation projects in foreign lands; and others want a strong local military force for the suppression of strikes in their industrial plants. Few, if any of them, have the remotest sympathy with

the peace ideal of Jesus; they are not going to contribute one cent to further that ideal; they are going to withhold their support from any man or any institution that preaches such an ideal; and they are going to do all that they can to take the support from under every man and every institution that is wholly committed to the peace program of Jesus. But all the money that the Church could receive as the price of her silence with regard to the will of Christ would be the wages of a harlot. Pipe organs, stained glass windows, and beautiful buildings bought with such income would be but the silks and furs of the woman who lets out the sanctity of her person for hire.

Therefore, the Church should have burned into her heart these saving words, "Not every one that saith unto me 'Lord, Lord,' shall enter into the Kingdom of Heaven; but he that doeth the will of my Father which is in

Heaven. Many will say to me in that day, 'Lord, Lord, have we not prophesied in Thy name? and in Thy name cast out devils? and in Thy name done many wonderful works?' And then will I profess unto them, 'I never knew you: depart from me, ye that work iniquity.' "

Thus it behooves those who name the name of Christ to teach and to do his will. Far more than we ordinarily imagine can be accomplished by right action on the part of the Church. True Christian praying and true Christian preaching, on a large scale, can make war very much more difficult of inception than it is to-day. The Church has it in her power to make the mental balance of humanity far more stable than it has ever been.

A just criticism of books like this is that they often fail to suggest any way out of the evils which they make plain. Some of the

ways in which the madness of war may be eliminated have been touched upon already. Although some repetition may result, this book is not going to close without making several definite suggestions as to how we may escape the unparalleled horrors with which it has dealt.

The Church's most immediate call, perhaps, is to deal with the spirit of vengeance, that hideous sin the nature of which was discussed in a former chapter. If, under any circumstances, the Church encourages or even condones a spirit of retaliation or resentment it mocks its Founder. To do otherwise demands much of faith and courage. For instance, when the newspapers, at the instigation of interested parties, begin to stir up popular wrath against a foreign nation, the duty of organized Christianity is to concentrate its power in an effort to dispel that wrath.

Under such circumstances the first obligation of every church is, of course, to call its membership to services of prayer in behalf of the people against whom anger is being aroused. What a sinister commentary it is upon Christianity as commonly received, that activity of this kind on the part of any church would be unexpected! And yet the duty of the Church to act in this way is so obvious that no one who does not realize it has a very genuine relationship with Christ. Prayer for our enemies is primary and fundamental in the teaching of Jesus.

But preaching and teaching the way of peace is almost equally important. And the Church has always failed miserably in this regard. When, in 1898, the American nation was throbbing with the slogan "Remember the Maine," the Christian ministers of the United States revealed a certain hypocrisy, in most cases unconscious, by failing to make



their pulpits ring with unequivocal rebukes to the spirit of vengeance abroad in the land. That spirit, in any form, is incompatible with the spirit of Christ. No church which fails to make this fact clear is a really Christian church; the ease with which nominal Christians can thrill with wrath against their fellow men indicates the deep-rooted apathy of their churches.

Such apathy should not be possible. Every Christian organization ought to have woven into the very fiber of its spiritual life the feeling that impels the petition in the Anglican Litany which is expressed in the words,

“From all blindness of heart; from pride, vainglory, and hypocrisy; from envy, hatred, and malice, and all uncharitableness,

*Good Lord, deliver us.”*

This attitude is vital in world salvation.

Popular blindness of heart, vainglory, hatred, malice, and uncharitableness build up the fabric of the national spirit of revenge. That spirit gives the leverage by which the world's master murderers topple us into war. The more Christianity can perform its essential function of subduing all impulse toward revenge, the closer will we be brought to the peace of God. In this process there will naturally and necessarily come the elimination of all religious, national, and racial prejudice. Real love, the love that casts out fear, will prevail. Envy, hatred, malice, and all uncharitableness with their necessary consequences in bloodletting will pass away.

The principle here involved will appeal to all thinking men whether Christian or not. Revenge, as we have already noted, is a grossly unintelligent feeling. We have recalled that race hatred, national megalomania, and religious prejudice, arising as they

do out of that worst of psychological defects, the superiority complex, find no support in the best type of scholarship. Therefore, all thoroughly rational persons, because of their rationality, have the same attitude that Christ took toward these unintelligent impulses of our animal nature. The blood lust is incompatible with true reason.

It is possible, however, that a certain type of intelligence might not follow Jesus in another principle which makes him look upon war as utterly sinful. The materialistic view of life is reached by actual reasoning even if that reasoning be, according to the thesis of these pages, erroneous. There is no logical necessity that would force the materialist to accept the Master's idea that the individual soul is of infinitely more value than any conceivable amount of wealth. Essential as the point is to the Christian system, science does

not prove it, and all imperialism and militarism repudiate it.

The principle is very congenial to democracy, however, for the ideals of universal suffrage and political equality exalt the common man in something the same way that he is exalted by the Christian ideal of universal brotherhood. Therefore, all genuine democrats are bound to be at one with all genuine Christians in insisting upon the acceptance by their commonwealths of the practical consequences of making the ordinary individual person of supreme value. All that is sincere both in democracy and in Christianity must combine in an endeavor to bring about certain vital changes in governmental attitudes.

One of these very desirable changes is not actually the business of Christians because it has to do with procedure in war. But real democracy cannot prevail until there is a thoroughgoing reversal of the method of war-

time conscription, until governments conscript property before they conscript men.<sup>1</sup> The unmitigated viciousness of the entire war system is nowhere more obvious than at this point; and any nation which does not make men's lives more sacred than their worldly goods is, from the Christian standpoint, a damnably sinful nation.

Thus, in a certain way, Christians as well as democrats should be interested in this matter of conscription. For the righteous handling of the matter will go a long way toward the Christian ideal of eliminating war, since the conscription of wealth, while it would not do away entirely with international conflict, would certainly make it less likely to occur. Whenever governments see to it that wars are not profitable to private interests they will remove one of the most powerful incentives to fighting.

<sup>1</sup> It is good to see the American Legion definitely taking this stand.

This point brings up the whole question of governmental relationship to private interest. One principle may be insisted upon here which should be accepted by all righteous men and women whether professing Christians or not. It is so definitely a Christian principle that one who does not hold it can hardly be considered a believer in Jesus Christ. It is that any private interest of one country, whether that interest be commercial, industrial, or missionary, establishing itself in another country must be made to do so at its own risk. It means a revolution in international procedure just as true peace means a complete change in human nature generally, but it is an absolutely necessary revolution if the spirit of Christ is to prevail in the affairs of men.

We cannot exaggerate the importance of this principle, and although we have touched upon it before, we ought to emphasize it here.

It is the acid test of spirituality and righteousness. Any person who can think without a shudder of sacrificing boys from the homeland in defense of oil wells, mines, factories, banking offices or irrigation projects belonging to fellow citizens abroad, has not lost from his flesh the brute instincts of his biological inheritance. Such a person may never formulate his conduct in these terms and yet he certainly sets up Mammon as his god, believing in human sacrifices to that god. This is the actual religion of practically all nations to-day; with hardly an exception they prostrate themselves before Mammon, and are constantly prepared to sacrifice whole hecatombs of their finest youth upon his altar.

If this be true, then materialism is an infinitely more dangerous system than many keen thinkers are wont to admit. In actual practice it is ghastly beyond expression, for in the last analysis it necessitates the sacrifice



of men to money. H. G. Wells, in his *Outline of History*, gives a good example of what is involved here, in his story that Archimedes, when he was slain at the siege of Syracuse, had perfected and was ready to give to the world plans for a steam engine. It does not matter whether or not Mr. Wells is here closer to his more congenial field of fiction than to actual history, for calamities of that kind are always necessary in war. Musicians, painters, architects, poets, scientists, inventors, geniuses of all types, are recklessly and wantonly killed in the interests of those who involve us in war. When we have cast such jewels to the militaristic dogs and the profiteering swine, they tear them with their fangs and trample them under their feet and turn again and rend us.

The depravity of a civilization which upholds such conditions is appalling. When, for example, even Christian missionary estab-

ishments sometimes call for armed protection, it would seem as if the peace of God meant nothing to any one in the world. Nevertheless, there are streaks of light in the darkness which give promise of a better day. There is a strong tendency, for instance, on the part of missionary workers to turn away from dependence upon gunboats to faith in God. As far back as the Boxer uprising in China some missionary societies followed the splendid example of the United States government and refused to accept from the Chinese government indemnity for damage done to their property by the Boxers.

A perfect Christian spirit, moreover, was manifested by Bishop Brent, then missionary bishop to the Philippine Islands, during the General Convention of the Episcopal Church in New York in 1913. Before a great missionary mass meeting in Carnegie Hall he mentioned that after his return to the islands

he was to take a journey into the country of a bloodthirsty and hostile people; but he pleaded with all the intensity of his fine nature that if he were killed his death be not made an excuse for murderous reprisals unworthy the Christian spirit.

Even non-Christian institutions sometimes act righteously in this regard. We have just noted the glorious example of the United States government in refusing Chinese indemnity at the time of the Boxer uprising. More recently, at a time of unusual disturbance in Mexico, President Taft gave notice that citizens of the United States entered Mexico or remained there at their own risk, and that they need not look for intervention in their behalf on the part of the home government. This wise policy was continued by President Wilson.

Such a policy should be taken out of the realm of mere temporary expedients, how-

ever, and adopted as a universal principle of international ethics. Christian preachers should insist upon it, Christian men and women should demand it, and all good people, whatever their religion, should work to establish it. For there can be no greater travesty upon justice conceivable than to make one citizen's life a lien upon the property abroad of another citizen, when the former has not the remotest interest in the property involved. No one whose heart is in the general welfare, who believes in the greatest good for the greatest number, can desire it to be possible that your boy and mine can be taken to defend John Doe's private interests abroad.

Another principle which would help greatly in doing away with war is that of government ownership and control of all plants which produce war material. This is another of those principles which a Christian

must ignore theoretically, and yet one which he actually desires to see established because of its great efficacy in preventing war. For no one can doubt that profit from the sale of military supplies is one of the most vigorous incentives in leading influential men to throw their influence into the promotion of armed conflict.

If we could trace this sinister influence accurately and make the public understand how it works, we could destroy much of its force. Therefore, all the information that can be gathered on the subject should be published far and wide. The people who are likely to be involved in war should know who control the army and navy leagues which have so much to do with preparedness for war, who are the principal stockholders in munitions plants, what newspapers are owned, controlled, or inspired by such stockholders, what are their relations to the great

press bureaus, and a thousand details of this kind the knowledge of which would act as a restraint upon the precipitation of active hostility.

This particular line is not the only one in which the understanding of actual facts would act as a damper upon war-making. At no time is it more obviously the case that "the truth shall make you free" than when war is impending, for as we have seen, the war process completely subjects and enslaves the people who undertake war. In securing this enslavement, as we have also seen, an essential part of the process is the spreading of deceptive propaganda. To disclose the nature of this propaganda is to go a long way toward preventing war.

Thus a general knowledge of certain facts at the time of the inception of the World War would have saved us from all that unnecessary anguish. If men in the allied coun-

tries had known of the German Kaiser's telegram requesting the Austrian Emperor to refrain from active hostility;<sup>1</sup> or of the bribing of the French press by the Russian ambassador;<sup>2</sup> or of the lifelong ambition of men like Poincaré to take sweet revenge on Germany for the atrocity of 1870; or any of the other great, damnable deceptions of the time, they would have felt and acted quite differently.

Here, then, the Christian pulpit has one of its largest opportunities and one of its most pressing duties. It must oppose the untruth which is in war with the truth which is in peace. It must tell all the restraining facts which it can discover, and it must keep men in a mood not to be deceived by false propaganda. It must do all in its power to over-

<sup>1</sup> *Outbreak of the World War* (German documents collected by Karl Kautsky and edited by Max Montelgas and Walter Schücking), New York, 1924. Page 345.

<sup>2</sup> *Isvolsky and the World War*. By F. Stieve, New York, 1925. Publ. Alfred Knopf. Pages 117-ff, 134-ff.



come the hysteria of war with the sanity of Christ.

In accomplishing this purpose it will not be enough for Christian teachers merely to oppose revenge although, as we have seen, such opposition will be found wherever there is the slightest approach to true Christianity. They must go further and encourage good feeling among men. When the subsidized press is endeavoring to stir up ill feeling against a foreign people, the free pulpit must set forth the virtues of that people. No one is speaking acceptably for Jesus Christ who is not constantly trying to eliminate foolish antagonisms from the hearts of men.

If ridicule can help in bringing about this object, it should be used without stint. Love, of course, must always prevail in Christian activity and all persons, whatever their views may be, must receive Christian treatment from Christian men; and yet there are certain

notions always present in the war mood which are fit only for blasting ridicule. Christ Himself made fun of the Pharisaical spirit in his withering picture of the man who thanked God that he was not as other men. The preachers of Christ should give the same treatment to that idiotic attitude of every nation at war which sees itself as stainlessly pure and its enemies as totally depraved. This nonsense is of a piece with the national and racial superiority complex which has been so thoroughly shown up by modern psychology, anthropology, and history. All such manifestations of human absurdity should be laughed to utter scorn.

So much for Christian preaching; but there is an activity of Christian organization to-day which some consider to be more important than preaching, and that is religious education. Great labor and high intelligence have been devoted to the technique of training

children in Christianity. Christian religious education offers an inestimable opportunity for instructing the young in the peace ideal.

If that ideal is not made paramount in Christian training, such training is a frivolous masquerade. Peace is central to the Christian system, and if a child is not being taught this fact, he is not being taught Christianity. Teaching peace to the young is fully as important as preaching peace to the mature, and human nature being what it is, such teaching has a far greater chance of becoming effective.

To make that teaching pure and genuine is no easy task. For example, the will of Christ would certainly be with the radically minded workers should they declare a general strike in war industries whenever war is imminent, refusing to devote their labor to any process which would assist in destroying their fellow laborers abroad. Nothing could

be more obviously the passive resistance which Christianity demands; nothing could be more democratic since it would express the real will of the people in a way that war never can express it; nothing could more thoroughly appeal to the universal sense of righteousness. But the teaching of such essential Christian truth is very likely to be caught in a snag when it comes to the actual practice of a Sunday school in a fashionable parish.

Nevertheless, it is to the eternal disgrace of most of the churches of Christ that, instead of sneering at organized workers after they had failed to carry out a general strike at the beginning of the Great War, they did not, with all the force that was in them, urge those workers to strike. It is true that by failing to strike labor committed treason to the true welfare of the various countries in which it was employed as well as to its highest and most humane ideals, but labor would not

have failed if the churches had not been apostate.

The general strike, however, would be unnecessary if nations would institute a scheme the lack of which, in any state, makes all talk of democracy in that state a ghastly farce. That scheme is the war referendum. If the people who bear the burden of a war are not given a chance to vote as to whether they shall go to war, they are enslaved people. They may sing and shout about freedom, but the devil rocks with laughter when they do.

Theoretically a people might possibly vote for a war: but they never would if the churches and the other humanitarian agencies boldly opposed and showed up the subsidized propaganda of the newspapers and magazines. War is very seldom the will of the people; never so, if their minds are really functioning.

The war referendum, then, should be demanded by all good men. There can be no American, Englishman or Frenchman true to the ideals of his country, who would not eagerly welcome the opportunity for his people to vote upon the question of declaring any war. Politically no lower type of moron is conceivable than a man forced into a war which he did not want and which a majority of his countrymen did not want, still believing that he is a citizen of a free republic. Those who govern us most absolutely are those who force us into war; they have the power of life and death over us; they are in full control of what we vainly imagine are our inalienable possessions.

Could there be a greater travesty upon reality, therefore, than the belief of a British subject that he is a citizen of a self-governing democracy as long as there remains in the sealed archives of his government one secret

covenant secretly arrived at? Not, unless it be the belief of an American that his is a government of the people, by the people, for the people while powerful interests which are not his can conscript him, against his will, to fight their battles. There can never be freedom without truth, and the people of no nation can be remotely imagined to be free unless they know all the truth about their international commitments. But all danger from such commitments would be *nil* for that nation which would refuse to make war without a popular referendum.

Here, then, are a number of practical ways of overcoming the madness of war. If any one of them seems absurd it can seem so only from the standpoint of him to whom sanity is absurd. All of these ways need to be taken for granted in a sanely ordered civilization.

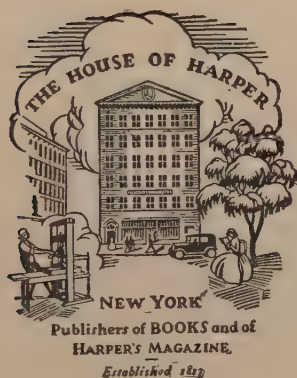
However sceptical one may be with regard



to any particular story of demoniac possession in the New Testament, it is not open to human reason to deny that the coming of the spirit of Christ into international relationships would drive out the hellish demons which now reside there. That this spirit may be more effective, these pages are written. While it is important to suggest as many devices as possible by which the severity of the war menace can be moderated, we should never forget that the madness of war itself can be eliminated only by the spirit of Christ, the spirit in which war's essential untruthfulness, cruelty, and lust have no place. This spirit is an unconquerable force.

War, on the other hand, is futile and ineffective to the last degree. It is incompatible with the exercise of our higher intelligence and with the exertion of the will to love. This will to love brings the Peace of God, so effectively presented in that benediction

which may well end these pages, "The Peace of God which passeth all understanding keep your hearts and minds in the knowledge and love of God and of His Son, Jesus Christ, our Lord."











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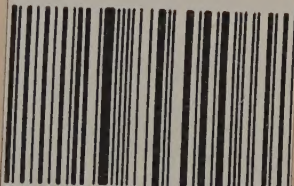
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